

By reciting Rádhásoamí Nám,

Let thy life most fruitful be.

Being the only true Nám,

Keep it innermost within thee.

# PREM PATRA RADHASOAMI

## VOL. IV

*English Version of the Discourses of  
Param Purush Puran Dhaní Huzúr Maháráj*

*Translated by*

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## PREFACE

The PREM PATRA was a fortnightly periodical containing exclusively discourses of Pāram Purush Pūran Dhanī Huzūr Mahārāj, the second Sant Sat Guru of the Rādhāsoāmī Faith, and no other matter. They were written to the dictation of Huzūr Mahārāj. These fortnightly papers were subsequently bound in six volumes, the last of which contains also excerpts from the GHAT RAMAYAN of Param Sant Tulsī Sāheb of Hāthras, selected by Huzūr Mahārāj.

The English version of the fourth volume of PREM PATRA is now being presented for the benefit of those Satsangī brethren who cannot read and understand the original Hindi.

4th October, 1965

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S. Omakeshwar

RÁDHASOÁMÍ DAYÁL KÍ DAYÁ RÁDHASOÁMÍ SAHÁI

# PREM PATRA RADHASOAMI

## PART 4

*Translated into English from the original ( in Hindí )*

### HIT UPDESH

VARIOUS INSTRUCTIONS FOR WITHDRAWING  
AND ELEVATING THE MIND AND THE  
SPIRIT INWARDS, TO DASWAN DWAR  
(TENTH ORIFICE); AND THENCE  
RAISING THE SPIRIT TO THE  
REAL HOME, NAMELY,  
RADHASOAMI DHAM.  
THIS IS TRUE AND  
COMPLETE UDDHAR  
(SALVATION).

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the period 1st May 1896 to 30th April 1897.*

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| 1              | Spirit and mind are functioning in the world, through the nine orifices in the body. They are engrossed in paltry pleasures. They ought to turn inwardly towards <i>daswán dwár</i> (tenth orifice), and enjoy superior bliss of higher regions.                                                           | ... 35      |
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- ( untrue ). Everyone should adopt measures for taking his *Surat* ( spirit ) to its *Nij Bhaṇḍār* ( real reservoir ). Otherwise, he will have to suffer the pangs of births and deaths and the pains and pleasures of the physical body. ... 46
- 5 A *Sujāti* ( of high and noble origin ) should dissociate from *Kujāti* ( low or base ), and associate with one of his own essence, i. e., the noblest. ... 51
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- 7 All worldly props which men hold fast are perishable and false and very often fail. Therefore, one must depend on the true, perfect and Omnipotent Being who is present, and can render help, at all times. ... 59
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- 20 If, for some reason, anyone is unable to perform the *Abhyás* of *Surat Shabd* correctly, he should perform it only as much and as best as he can. He should firmly and sincerely establish his connection with the *Sant Sat Guru* and His *Satsang*. He should engender true and sincere love for Him. The *Sant Sat Guru* will take care of such a devotee in His last moment. He will, in His Grace, help him perform *Abhyás* in future so that his task is also completed.

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- 21 People of adventurous spirit make strenuous efforts to investigate the polar regions, to discover new countries, forests and mountains, and to invent new machines and means of travel by air, water and land. They stake their body, mind and riches and put in hard work to gain their objective. Besides, people have already made and are making many discoveries in the realm of Physics, Chemistry and Astronomy. They have made inventions which more or less benefit humanity. But they know very little about their own inner self. It is but proper that they turn their attention in this direction and make some investigations. This would lead to their redemption, and supreme bliss, after death.

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separation. There is no guarantee that they would meet again. *Sants* have, therefore, ordained that love and affection for the world should be of an ordinary degree only, and the chief object of love should be the Holy Feet of the Supreme Being, who is unchanging, and the fountain-head of the supreme happiness, bliss, love and *Chaitanya*, and is always with the *Jiva*.

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- 28 In this world, there are two factors, *Chaitanya* ( spirit ) and *Jarh* ( matter ). The entire creation is being carried on by *Chaitanya*. In the human form, it is hidden under many covers or bodies. Association with these bodies is responsible for pain and pleasure and birth and death. It will never be happy until it repairs to its source. The object of the *Rádhásoámí* Faith is to take this drop or particle back and to merge it in the ocean of *Chaitanya* ( highest spirit ) so that it may attain to supreme bliss.

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- 29 This world is a region of *Páp* ( evil ) and *Punya* ( good ), toil and labour, birth and death. He who desires to escape it, should enquire about internal secrets and technique to proceed within, and begin the journey. He will, one day, be cleansed of his *Karams* and secure access into the eternal region. There he will secure supreme bliss free from pain, anguish and pangs of births and deaths. ... 164



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- 33 People aspire for the highest object in the world. So, they should do the same in the sphere of religion. They should try wholeheartedly to gain access into the highest region, and have the bliss of *Darshan* of the Supreme Being *Rádhásoámi Dayál*. They should not be content with the worship of idols and relics or the acquisition of learning and intellect, thereby causing harm to themselves.

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- 34 For the sake of name and fame, all *Jivas* apply their body, mind and riches, and sacrifice even their lives. In spite of this, they get nothing that may be real and lasting. On the other hand, a true *Parmárthí*, who has come to the Holy Feet of *Rádhásoámi Dayál* and aspires and works for His *Nij Dhám*, gets unasked for great fame and position while living and even after death, he is worshipped and honoured not only in his own town but in distant lands and countries as well. Nobody can form any idea of this. ... 189

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43 Five *Tattwas* (elements) brought forth the universe. They have their separate *Mandals* (spheres). We see them here. Similarly there are separate *Mandals* (spheres or reservoirs) of *Sukshm* (subtle) *Tattwas*. *Surat* and *Shabd* are the two great *Tattwas* or factors which are the cause of the entire creation. They too have their own *mandals*. *Surat Tattwa* (spirit) is the cause of the five *Tattwas*. And *Shabd Tattwa* is the cause of the *Surat Tattwa* and it is the creator of the entire creation. The *Jīva* or *Surat* (spirit) is a particle and current of *Shabd*. So long as *Surat* does not detach itself from the creation of five *Tattwas*, and merge in the *Shabd Bhandār* supreme bliss and happiness cannot be attained. ... 243

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- 45 There are nine apertures or orifices in the body, which are constantly secreting dirt and filth. The current of spirit descends to these apertures and performs the functions of the physical body. Nobody likes a dirty place. Therefore, all should proceed towards the region of purity, which is inwards and upwards. One day, redemption from the bondages of the body, senses, *Mana* and *Máyá* will be secured. Supreme bliss will be attained in the region of the Supreme Being. ...

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- 46 All *Jívas* are fond of beautiful forms and sweet music. Mind is enraptured by them. But in fact, all forms and music of this world are very gross and perishable, whereas forms and sounds in higher regions within are infinitely lovely, melodious and refulgent. Therefore, one must see and hear them, specially because by directing one's attention inward towards them, one can derive great bliss and joy and can easily attain true redemption from births and deaths and can secure everlasting happiness. ...

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- 47 People, in the world, are engaged in two kinds of activities, viz., *Swáarth* and *Parmáarth*.

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they perform. They fear publicity, lest they should suffer set back. It is always desirable that the activities of true *Parmārth* should remain *Gupt* ( hidden ) ... 296

55 In this world, people are subject to various kinds of fears and are engaged in various kinds of pleasurable activities. But he alone who fears the true Supreme Being and desires His *Darshan*, shall come in contact with the *Sat Guru* and abide in the *Dhám* ( sphere ) of the Supreme Being one day. Nobody can get out of the snares of *Máyá* without the help of the *Sat Guru*. ... 303

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57 People subdue and bring under control ferocious and dangerous beasts, and take all sorts of work from them. But one who controls one's mind and senses can attain to the pinnacle of *Parmārth*. ... 314

58 Everybody, in this world, feels proud of his family lineage, merit, accomplishment, wealth, property, etc. He strongly supports his family tradition, and follows it. The *Sant Sat Guru* proclaims that the *Jíva* is an *Ansh* ( particle ) or offspring of *Sat Purush Rádhásoámi*. His *Nij Ghar* ( Real Home ) is in *Dayál Desh*. He exhorts him

to behave in such a way that he may not have to suffer at the hands of *Jama*. He should go on making efforts with eagerness for obtaining the *Darshan* of his Father, so that he may reach his Real Home and attain to supreme bliss. But it is sad that *Jivas* pay very little attention to His words. On the other hand, they calumniate Him, and keep aloof from Him and thus cause harm to themselves. ... 320

59 People who are mad after worldly objects and are making all sorts of efforts for securing them, succeed to some extent, in getting them. Similarly, those who long for and try to get the *Darshan* of the Supreme Being, can obtain the *Darshan* of *Sat Purush* through the *Sat Guru*. This work is of greater importance than the undertakings of the world. ... 326

60 It is through external *Shabd* that the *Jiva* has been tied to the body, senses, mind and the worldly pleasures. He, who, after receiving initiation from the *Sant Sat Guru*, applies himself to the internal *Shabd*, would be able to elevate his spirit by and by, and, one day, attain to supreme bliss in the *Dhám* of the Supreme Being. ... 332

61 For the sake of pleasures and objects of the world, everybody becomes sincerely humble, undergoes hard labour, and carries out orders. But for the attainment of *Parmáarth* (welfare of soul), it is difficult to act and

behave in this manner. Only a true and earnest seeker would do so. He alone would derive the fullest benefit from *Satsang* and teachings of *Sat Guru*. In other words, he would receive grace and mercy and *Nám*. ... 337

- 62 Some people perform external and internal practices of *Parmárth* for the attainment of the *Siddhánt* ( goal ) of their religions. They apply their body and mind and wealth ; nay, a few of them undergo great hardships. Yet their objective is not achieved fully. Now, on the other hand, if one applies oneself to that extent only or even less to the Holy Feet of *Sant Sat Guru*, one would attain to *Parmárth*, i. e., supreme bliss in *Amar Dhám* (Eternal Abode) ... 343

- 63 All persons have faith in the Supreme Being, according to their religions, and perform some *Parmárthí* activity. But their condition does not change, i. e., the evil tendencies of their mind are not eradicated, nor do they acquire love. But those who have faith in the *Sant Sat Guru*, and accept His *Saran* (protection), are gradually transformed. Their love and faith in the Holy Feet of the true Supreme Being *Rádhasoámi Dayál* are also augmented and strengthened. Since this state cannot be acquired without the *Satsang* of *Sant Sat Guru* one should first of all seek Him and His *Satsang*, and then commence its *Abhyás* after receiving initiation in *Surat Shabd Yoga*. ... 351

- 64 Many persons perform various acts and also apply their body and mind and wealth for the attainment of *Mukti* (redemption). But they fail to secure true *Mukti*. On the other hand, he who acts according to the teachings of *Sants*, can feel satisfied after some time, that his *Mukti* is being worked out. He will enjoy greater bliss internally day by day. ... 359
- 65 People play on various kinds of musical instruments and also sing to their tune. The sound of every instrument is enchanting and sweet. When various instruments are tuned in harmony and there is music in chorus, rapturous bliss is experienced. But how can the bliss of internal (heavenly) melody be described in words ! The mind and spirit will both be absorbed in it and rise upwards. They will, one day, reach the *Bhandár* (Reservoir) of supreme bliss and ecstasy. ... 364
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## Chapter I

SPIRIT AND MIND ARE FUNCTIONING IN THE WORLD  
THROUGH THE NINE ORIFICES IN THE BODY. THEY  
ARE ENGROSSED IN PALTRY PLEASURES. THEY  
OUGHT TO TURN INWARDLY TOWARDS  
DASWÁN DWÁR ( TENTH ORIFICE ), AND  
ENJOY SUPERIOR BLISS OF  
HIGHER REGIONS.

1-(1) All persons are functioning automatically through the nine apertures in *Pind*. These apertures are : two eyes, two ears, two nostrils, one mouth, one reproductive organ and one anus. The spirit-current comes to these apertures and enjoys the pleasures of the world.

2-(2) The pleasures of senses are so alluring that all have got entangled in them. It has become extremely difficult to be released from them.

3-(3) Some persons got so much engrossed in the pleasures of one or two senses that they lost their lives for their sake. They became unmindful of the welfare of their soul or the comforts of their family. On account of this propensity they went down in the lower forms of life. It became very difficult for them to return to human form and to higher regions.

4-(4) Sensual pleasures and their desires always push the mind and spirit downwards and outwards. Gradually they lead them to lower forms of life. Unless extricated by the *Sant Sat Guru*, no *jíva* can revert from there to human form by his own efforts.

5-(5) It is, therefore, proper for all to indulge in the pleasures of senses with restraint and moderation. They should come under the *Saran* ( protection ) of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, and think of returning to their *Nij Ghar* ( Real Home ). In other words, they should get initiated and begin to proceed internally. In this way their salvation may be effected in course of time.

6-(6) The internal practices, referred to above, consist in learning the mysteries of the Original Abode, getting initiated in the practice of *Surat Shabd Yoga* and reverting and elevating the mind and spirit, with the help of *Shabd* ( Sound ) and *Swarúp* ( Form ), towards *Daswán Dwár*. According as one is able, by the grace and mercy of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, to experience bliss and joy internally, one's progress and zeal will be maintained.

7-(7) The bliss of *Swarúp* and *Shabd* which one obtains internally is free and unrestrained. The *Abhyási* ( practitioner ) can obtain some bliss and joy whenever he likes, whereas worldly pleasures depend on others. One has to spend money for them. And money is got by putting in hard work.

8-(8) It is for this reason that *Sants* enjoin upon all *Jivas*, male as well as female, that for the good of their soul, they should apply themselves to the performance of the *Surat Shabd Yoga*, the practice which leads internally to *Daswán Dwár* ( tenth orifice ). They should daily perform the *Abhyás* of *Surat Shabd* as much as they can.

This will give them great relief in times of trouble, fear or anxiety, and also at the time of death. Pains and pleasures will not be felt much and internal bliss will be experienced in great measure.

9-(9) Beside the benefits described above, the *Abhyásís* of the *Rádhásoámí* Faith will experience the refulgence of the Supreme Being within themselves. They will receive tokens of His grace and mercy. Thus their love and faith in His Feet will go on increasing day by day. Gradually their *Surat* ( spirit ) will get detached and separated from body and mind. By the grace of the Supreme Being and *Sant Sat Guru*, it will get admittance into the Real Home and attain to supreme bliss. But if this practice is not performed, the *Surat*, together with the mind and senses, will have to wander in the lower regions and forms of life.

10-(10) An *Abhyásí* is not required to forsake his family or profession. On the other hand, he should continue to discharge, with due care, his temporal duties and obligations as usual. He should also perform the *Abhyás* ( practice ) of the *Rádhásoámí* Faith daily. Thus his *Swárth* ( temporal affairs ) and *Parmárth* ( spiritual regeneration ) will go on smoothly.

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## Chapter 2

CHAITANYA (SPIRIT) SHOULD REDUCE ITS ASSOCIATION WITH JARH PADÁRTHS ( MATERIAL OBJECTS ); AND FOR SECURING ADVANCEMENT AND BLISS, MEASURES MUST BE ADOPTED BY WHICH IT MAY UNITE WITH VISHESH CHAITANYA ( HIGHER SPIRITUALITY ) AND MAHÁ VISHESH CHAITANYA ( HIGHEST SPIRITUALITY ).

11-(1) Every man, in the world, likes to meet people of higher status than his own, such as *Mahárájás*<sup>1</sup>, *Rájás*<sup>2</sup>, *Amírs*<sup>3</sup>, *Seths*<sup>4</sup>, *Sáhúkárs*<sup>5</sup>, the learned, the skilled, etc. Even if he gains nothing, he feels very pleased simply on meeting and knowing them. He gladly spends money, if necessary, for fulfilling this wish.

12-(2) One does not make efforts to meet one's equals or inferiors. And if such a one calls on one voluntarily, he does not feel the same degree of delight as one does in meeting persons of higher status.

13-(3) For the sake of worldly gain or name and fame, people seek intercourse with persons of high status. But, in the matter of *Parmárth* ( spiritual welfare ), they are content with hereditary *gurus* who are ignorant or illiterate. For the salvation of their soul, they worship idols, rivers, trees and brutes which are very much inferior to and lower than man in status and can confer absolutely no spiritual good.

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1. Sovereigns. 2. Kings. 3. Nobles. 4. Millionaires. 5. Bankers.



14-(4) It is observed that doubts, errors and misapprehensions of idol-worshippers are never removed. Idols, pilgrimages, trees, etc. cannot remove doubts and delusions, nor can they explain internal secrets.

15-(5) It is a sad commentary on the spiritual outlook of the people that, although the worship of idols, rivers, etc. does them no good, they would never give it up. They have no longing for true *Parmārth* nor the desire to find out one who knows it. What *Parmārth* can such *Jīvas* earn and how can they be enlightened?

16-(6) Amongst these worldly people there may be some *Sanskārīs* and *Adhikārīs* (eligible and fitted for true *Parmārth*). In their ignorance, they have also taken to idol-worship, pilgrimages, fast, etc. Now *Sants* address these *Jīvas* thus, "You do not embark upon any worldly undertaking without first weighing its pros and cons, nor do you seek any help from people of lower status. Then why in the matter of *Parmārth* are you so negligent and careless as to seek instructions from a hereditary *guru* or an ignorant person? How do you expect to attain emancipation of your soul and the removal of your sins by idol-worship, pilgrimages, etc.? This is a sheer delusion. You see and observe that none of these persons and objects can confer any spiritual good here or hereafter. Then, why do you waste your time and money and body over them? It is, therefore, incumbent on you to seek and accept the *Saran* of someone who knows the mysteries and secrets of true *Parmārth* and is an *Abhyāsī*. You should act upon His teachings. He will initiate you in *Surat Shabd Yoga*, enable you to adopt the *Ishta* of Supreme Being *Sat Purush Rādhāsoāmi Dayāl*, and would point out the Path and stages within your own self.

17-(7) "When you come in contact with the true *Guru* and His *Satsang*, you should attend His *Satsang* with love and faith, and perform internal practices with enthusiasm. After performing the *Abhyás* for some time, you will realize some internal bliss, and grace and mercy. This will enhance your love and zest. You will feel that all the religions of the world are sham and hollow. The worldly pleasures too would become somewhat insipid and tasteless. By and by your connections with your body and the world will be loosened. You will see some signs of your true emancipation in this very life. You will then rejoice at your good fortune, and be profoundly thankful to the *Sat Guru* for having extricated you so easily from the deceptions, delusions and snares of *Máyá* and *Kál*."

18-(8) It is to be noted that *Sant Sat Guru* and *Sádh Guru* alone are true *Vishesh Chaitanya* ( higher spirituality ) and the well-wishers of the *Jíva* in this world, and the Supreme Being *Rádhásoámí Dayál* is *Mahá Vishesh Chaitanya* ( Fountain-head of the Highest Spirituality ) and His *Dhám* and the Path leading thereto are represented in the human microcosm.

19-(9) As long as one does not come in contact with *Vishesh Chaitanya*, i. e., the *Sant Sat Guru* or *Sádh Guru*, and does not perform the *Shabd Abhyás* with reliance on His grace and mercy, one cannot have communication with the Supreme Being *Rádhásoámí Dayál* and abide in His *Dhám*.

20-(10) *Sant Sat Guru* is the *Nij Bhedí* ( having real knowledge ) or *Nij Putra* ( Special Son ) or *Nij Musáhlb*

( Special Companion ) of the Supreme Being. He will Himself attract a true and sincere seeker to His Feet, and will awaken his dormant spirituality by enabling him to attend *Satsang* and perform *Abhyás*. He will, one day, take him to the Highest *Mansion*.

21-(11) The Path revealed by the *Sant Sat Guru*, and His *Satsang*, are true and perfect. Whosoever joins His *Satsang* with love and faith will realize this in a short time. He will get some recognition of the true Supreme Being. But the *Mauj* is that only true *Parmárthis* should be accepted and the worldlings, professionals and egotistics be kept at a distance. Hence *Sants* allow themselves and their *Satsang* to be slandered. It is for this reason that nobody can easily join *Satsang*, unless he has a sincere desire for true *Parmárth*. Such *Adhikári* ( fitted ) *Jívas* do not care at all for slanders. On the other hand, when they come to understand the underlying idea, they regard the slanderers as ignorant and foolish. They attend the *Satsang* of *Sants* and perform their *Abhyás* with fervour and zeal. On experiencing grace and mercy internally and externally, they enhance their love and faith. They alone will one day attain to true and perfect salvation.

22-(12) If other persons happen to visit *Satsang* and hear discourses, they will be overwhelmed. But they will not come to *Satsang* again for fear lest they should be detached from the world. But even by their casual visit the seed of *Parmárth* will be sown in them, which will germinate at some future date.

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## Chapter 3

TO ACCOMPLISH ONE'S TASK ONE SHOULD OVERCOME  
ONE'S POWERFUL ENEMIES AND ENTER ONE'S REAL  
HOME BY TAKING SARAN OF THE ALMIGHTY  
SUPREME BEING AND BY ESTABLISHING  
CONTACT WITH SANT SAT GURU WHO  
REALLY KNOWS HIS MYSTERIES.

23-(1) In this world, *Kál*, *Karam*, *Mana* and *Máyá* and their forces, viz., *Kám* ( passion ), *Krodh* ( anger ), *Lobh* ( avarice ), *Moh* ( attachment ) and *Ahankár* ( egotism ), the ten *Indriyas*, jealousy, hatred, desire for name and fame, etc. have the upper hand and hold sway over man. Each one of them pulls the *Jíva* towards itself, deludes and entangles him more and more in the net of *Máyá*.

24-(2) Nobody can escape these powerful enemies or subdue them. *Jíva* and his mind are dominated by the particular enemy who holds sway at a particular time. When the pleasures of mind and senses are made available, *Jíva* loses all control over himself and indulges in them thoughtlessly and recklessly.

25-(3) The reason for the above state of affairs is that *Jíva* and his mind are already saturated with the desire for pleasures, and derive some joy by thinking about them. So, when perchance these pleasures are made available, he indulges therein without any restraint. He does not care at all if it is proper for him to do so or not.

26-(4) As regards true *Parmārthī Jīvas*, they feel sorry and repentant after having indulged in pleasures. They pray for grace and mercy for their protection in future. But their helplessness persists for a long time. Because of their partiality for certain pleasures, they forget the teachings of the *Guru* and their own resolve, the moment these pleasures become available to them. So, they get engrossed in the same. Afterwards, they repent and pray.

27-(5) The Supreme Being *Rádhasoāmī Dayál* and *Sant Sat Guru* always protect the *Jīva*. But when the *Jīva* himself raises desires for pleasures and indulges in them or is inclined towards them, he is let alone. It is not the *Mauj* to detach anybody forcibly.

28-(6) The fact is that through ages past, *Jīva*, having left his Real Home, has become confined to the region of *Brahm* and *Máyá* where all sorts of pleasures have been created for him. He takes delight in entertaining mundane aspirations and indulging in pleasures. Day by day he gets entangled in them.

29-(7) Desires and expectations become firm in association with the worldly people. They cannot be given up all at once. Hence *Satsang*, internal as well as external, for some time is necessary. It is only then that some purification would be achieved and desire for pleasures would be reduced.

30-(8) Unless some internal purification is effected and desires for pleasures are reduced, it would be difficult to follow the teachings of the *Guru*. For, the enemies of the *Jīva* are very powerful, and he cannot by himself fight them.

31-(9) It must be remembered that the Supreme Being *Sat Purush Rádhásoámí* is all-powerful and the creator, sustainer and redeemer of all. It is He who has entrusted sovereignty of the three worlds to *Brahm* and *Máyá*.

32-(10) *Sant Sat Guru* is the *Khás Ansh* ( Special Particle ), *Khás Putra* ( Special Son ) or *Khás Musáhib* ( Special Companion ) of the Supreme Being. He wields the same powers as the Supreme Being. He can do whatever He pleases. He can redeem any *Jíva* by His grace and mercy. The entire creation of *Pinḍ* and *Brahmánḍ* fears Him just as it fears the Supreme Being.

33-(11) *Kál* and *Karam*, *Mana* and *Máyá* and others cannot exert the same degree of dominance over the person who has come under the *Saran* of the Supreme Being *Rádhásoámí Dayál* or His *Nij Musáhib* ( Special Companion ), as they do over ordinary *Jívas*. Nay, they will help him to some extent to go beyond their domain.

34-(12) Of course, the devotee will have to pay what is due to *Brahm* or *Kál Prurush*. But in this also, those who have adopted *Saran* will be shown special grace and mercy, so that the load of their past *Karams* may be lightened soon, their love and devotion in the Holy Feet may go on increasing and they may not be burdened with *Karams* any more.

35-(13) Love and faith in the Holy Feet are necessary for adopting and strengthening *Saran*. And love and faith will be engendered by internal and external *Satsang*. It is, therefore, necessary for all, who join *Rádhásoámí* Faith, to

attend *Satsang* and perform internal practices carefully and attentively. This will remove their doubts and misgivings. Otherwise, their love and faith would be affected and *Saran* too will not be properly strengthened.

36-(14) *Sant Sat Guru*, in His grace and mercy, will, one day, certainly redeem the *Jíva* who establishes his connection with Him. In the course of a few lives, He will gradually enhance his love and faith, make him perform necessary practices and grant him abode in *Nij Dhám*.

37-(15) Hence those alone are fortunate who have established connection with the *Sant Sat Guru* or the *Sádh Guru*. Trampling down *Mana*, *Máyá*, *Kál* and *Karam*, they will enter the *Nij* Abode of *Sants*. As the *Sant Sat Guru* is in direct communion with the Highest Region, He also connects those with the Holy Feet of the Supreme Being, who love Him. As He is omnipotent and the master of the entire creation, no one can disobey Him.

38-(16) It is now for all to consider and decide whether they should adopt the *Saran* of *Sat Purush Rádhásoámí Dayál* and His dear *Sant Sat Guru*, or they should continue to remain entangled in the net of *Mana*, *Máyá* and pleasures, and wander in the cycle of *Chaurási*, and undergo pains and pleasures and the suffering of recurrent births and deaths.

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## Chapter 4

SPIRIT ENTITY IS A DROP OF SAT SINDH ( OCEAN OF SAT ). DUE TO OBLIVION AND DECEPTION IT HAS GOT ENTANGLED IN THE BODY AND PLEASURES WHICH ARE JARH (INERT) AND ASATYA (UNTRUE). EVERYONE SHOULD ADOPT MEASURES FOR TAKING HIS SURAT (SPIRIT) TO ITS NIJ BHANDÁR ( REAL RESERVOIR ). OTHERWISE, HE WILL HAVE TO SUFFER THE PANGS OF BIRTHS AND DEATHS AND THE PAINS AND PLEASURES OF THE PHYSICAL BODY.

39-(1) The Supreme Being *Rádhásoámi Dayál* is *Sat Sindh* ( Ocean of Sat or Truth ), all-bliss, all-spirit, infinite and unlimited. The *Jíva* or *Surat* ( spirit ) is a drop and part of that ocean. Having descended into *Trikutí* it has been entrapped in the net of *Kál* and *Máyá* and held in bondage of the mind, senses and body. Being attached to various pleasures, objects, family, kinsmen, etc., it undergoes pains and pleasures. The body is composed of the constituents of *Máyá* which are mist-like. Therefore it cannot remain in one form for ever. For this reason the *Jíva* has again and again to change body and suffer the pangs of birth and death.

40-(2) The *Surat* ( Spirit-entity ), like its Reservoir, is *Satya* ( true ), *Chaitanya* ( spiritualized, vitalized ) and *Ánand* ( bliss ). No trouble or suffering can affect it. But because of its attachments with body, family, kinsmen, pleasures, etc., it has to suffer all sorts of troubles, privations, pains



and pleasures. This is evident from the comparison of the states of wakefulness and dream. In the wakeful state its seat is in the eyes. There it comes in contact with the body and the world. Consequently it experiences pains, pleasures, anxieties and worries pertaining to the body and the world. But on receding from the eyes, i. e., on passing into the state of dream, it does not experience pains, pleasures, anxieties and worries of the body and the world. It follows, therefore, that so long as the *Surat*, in its ignorance, is attached to the world and is located at the plane of mind and senses, there can be no escape from pain and suffering.

41-(3) The *Sant Sat Guru* comes from the August Abode of the Supreme Father. In His grace He explains to all the *Jivas* that their *Nij Ghar* ( Real Home ) is the *Dhám of Sat Purush Rádhásoámi*. On the other hand, this region is of *Brahm* and *Máyá*, It is subject to forgetfulness, delusion and ignorance. The currents of *Mana* and *Máyá*, e. g., of *Kám* ( passion ), *Krodh* ( anger , *Lobh* ( avarice ), *Moh* ( attachment ) and *Ahankár* ( egotism ) and of the ten senses, are active all the time. They keep the mind and spirit constantly unsteady and wavering. Therefore they are inclined towards pleasures ( which are material ) and towards family, kinsmen, etc. Under the stress of *Karams* they have to undergo pains and pleasures. One day, i. e., at the time of death, they shall have to leave all these things. There they will suffer a great deal. If desires and attachments remain, they will have to suffer the same pains and pleasures again in next life. Therefore, if a *Jíva* wishes to escape these troubles and afflictions and to enjoy supreme and everlasting bliss in his *Nij Ghar* ( Real Home ), he should learn the secrets of his *Nij Ghar* and of the Path leading thereto, and

perform the spiritual practices for attaining the same. This will extricate him permanently from the thralldom of *Kál* and *Máyá*.

42-(4) As the *Surat* is the current of spirit and is located in the eyes, the pilgrim should proceed along this current. He should catch hold of the *Dhun* of the Sound that accompanies that current, and proceed homewards. Excepting this, there is no Path for returning to the *Nij Ghar* ( Real Home ). This Path can be traversed by the grace of the Supreme Father *Rádhásoámi Dayál*.

43-(5) It is imperative for all men and women to apply themselves to this task for the welfare of their soul. But nobody can do so without the grace and help of the *Sant Sat Guru* or the *Sádh Guru*. It is, therefore, of primary importance to find out the *Sant Sat Guru* in the first instance. If, by good luck, a person meets with Him or *Sádh Guru* or His sincere devotee, he should engender love for Him and perform the *Abhyás* as taught by Him, every day.

44-(6) The *Sant Sat Guru* teaches the *Abhyás* of *Surat Shabd Yoga*. This practice starts from the seat of the eyes. There are many stages on the way to the Highest Region. The *Shabd* of every stage is different. One should learn all these secrets and begin the *Abhyás* with love and yearning.

45-(7) For the proper performance of *Abhyás*, the devotee must be somewhat detached from the world and its pleasures. He should engender love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. Both these

things will be achieved by *Satsang* and the grace of the *Sant Sat Guru*. Therefore, His *Satsang* should be attended with care and fervour.

46-(8) An *Abhyásí Parmásthí* should bear in his mind that all the pleasures and objects of the world are perishable, and shall have to be given up one day. It is therefore, desirable to have the minimum necessary attachment with them. Inordinate attachment causes hindrance in *Abhyás* as well as pain and suffering.

47-(9) It should also be borne in mind that the *Surat* is *Chaitanya* and *Ánand Swarúp* ( all spirituality and bliss ). While all that pertains to the world is *Jarh* ( lifeless and inert matter ). Hence the two are incompatible. One should have dealings with them to the extent it is necessary to keep the body going. Too much attachment with them will cause one to forget the *Nij Pad* ( Real Original Home ) and be deluded in the world. It would day by day accelerate heedlessness and indifference to the welfare of the soul. As a result, the whole life would be wasted in the quest for pleasures. The *Jíva* will be born again and again and subjected to pains and pleasures according to his desires and attachments. He will not be released from the noose of births and deaths.

48-(10) It is, therefore, proper and imperative for every *Jíva*, male or female, to perform the practices taught by the *Sant Sat Guru* for securing admittance into *Nij Ghar* ( Real Home ) and uniting with the Ocean of Spirituality, of which the *Surat* is an *Ansha* ( or particle ). He will then one day attain to supreme bliss, and get redemption from the bondages of the world and the body.

49-(11) By the performance of the above practices the *Abhyási* will not be affected by pains and pleasures of the world very much. His attachment with them will also be reduced gradually. At the last moment, he will feel pleasure in reverting to *Nij Ghar*. In other words, he will not be subjected to tortures like the worldly people. For, he will, while alive, have already proceeded on the Path on which all have to go at the time of death. He will have experienced the grace and the omnipotence of the Supreme Being within himself. At the time of death, he will receive greater grace and mercy. He will get the *Darshan* of the *Sant Sat Guru*. In other words, the *Sant Sat Guru* will manifest Himself and taking the *Abhyási's Surat* in His lap, lead it into the higher regions of bliss and happiness, and locate it there.

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## Chapter 5

A *SUJÁTÍ* ( OF HIGH AND NOBLE ORIGIN ) SHOULD  
 DISSOCIATE FROM *KUJÁTÍ* ( LOW OR BASE )  
 AND ASSOCIATE WITH ONE OF HIS  
 OWN ESSENCE, *i. e.*, THE  
 NOBLEST.

50-(1) *Surat* is the denizen of the highest region, the exalted abode of the Supreme Being. On its descent here, it has got entangled in pleasures, material objects, family, kith and kin, due to its association with body, mind and senses. In reality, it is of the same essence as the Supreme Being. But here it is associated with *Jívas* of lower status and with material objects. It is, therefore, affected by pains and pleasures of body and mind and those of others. Often, it undergoes great anguish and pain. This is the result of associating with those who are not of the same essence.

51-(2) What is proper is that a *Jíva*, as soon as he is able to understand, should be instructed to limit his dealings with the world, its people, objects and pleasures, to strictly necessary, *i. e.*, to what he requires for himself and his family. The secrets of his real home and of his real Parent, the Supreme Being *Rádhásoámi Dayál*, should be given to him. He should be taught how to proceed to his real home. If this were done, he would be firmly determined to proceed homeward and would actually do so. Realising internally the omnipotence and grace of his Master, he would escape the snares of *Máyá*. He would not get tied to alien objects nor be much affected by their losses and gains.

52-(3) But nobody seeks his Real Home and the True Creator. Even those who do so, are not very serious. Generally, it is observed that all people devote their time to the acquisition of learning or art, and accumulating wealth. Nobody cares to find out who he is, whence he has come, who his Master and Creator are, what kind of place this is and what he should do and how he should behave so that he may get happiness here and hereafter, and be saved from recurrent births and deaths.

53-(4) This is the reason why error and indifference and *Kál* and *Karam* dominate this world, and the large majority is unhappy. There is no one who can ameliorate their distress and troubles.

54-(5) Therefore, the *Sant Sat Guru* has graciously enjoined that it is obligatory on all to find out the secrets of their Real Home, to firmly adopt the *Saran* of the Supreme Being *Rádhásoámi Dayál*, and to begin proceeding towards their destination. They should know that they are the *Anshas* (emanations) of the Supreme Being *Rádhásoámi Dayál*, and their Original Abode is beyond *Pinḍ* and *Brahmánḍ*. That is *Dayal Desh* or *Sat Purush Rádhásoámi Dhám*. In the beginning, the spirit current descended from there and took location first in *Brahmánḍ* and then in *Pinḍ*. It has been held in confinement in this region, due to its attachment to the pleasures of senses. It is, therefore, impossible to get release from the net of *Máyá* and the bondages of bodies, unless the secrets and mysteries of the Real Home and the Path leading thereto are known, and the upward journey commenced. Nor is it possible to attain to the Real Home or the *Param Pad* (Supreme or Highest Region) which is eternal, unchangeable and the fountain-head of all happiness.

55-(6) These secrets and the way to proceed inwards can be learnt from the *Sant Sat Guru* and His *Satsang*. It, therefore, behoves every one to find out the *Sant Sat Guru*, attend His *Satsang* and perform His *Sewá* (service), and thus obtain His grace and mercy. He should obtain initiation and perform *Abhyás* as much as possible. He must make a firm resolve to secure admittance into *Rádhásoámí Dhám*. In this way, his task will gradually be accomplished. One day, he will be released from this alien creation. Then he will rest in the region of his real Parent.

56-(7) If there is no prospect of meeting the *Sant Sat Guru* immediately, one may receive initiation in the secrets and the method of the spiritual Path, from a devoted and loving disciple of His, and begin performing devotional exercises with reliance on the grace and mercy of the living *Sant Sat Guru*. If longing and yearning are strong and sincere, one will also, by *Mauj*, come in contact with Him at some time, or He will grant His *Darshan* internally. In this way He will bestow His love and guidance just as He deems fit.

57-(8) It is incumbent upon all to seek answers to the questions given in paragraph 52-(3) supra. They must enquire about the secrets and mysteries of the *Sant Mat* and search for *Sant Sat Guru* and His *Satsang*. Whenever and wherever they get full satisfaction they should learn the secrets, and begin internal practices.

58-(9) *Surat* ( spirit entity ) is a denizen of the highest region. Its essence is that of the Supreme Being. It is, therefore, necessary for and incumbent upon it to turn towards its Origin and Source. Except to the extent it is necessary, it must have no contact with

or attachment for alien objects which form the creation of a very low order. Or else, due to association with them, it will descend to lower forms and regions. Its spirituality will go on diminishing day by day, and it will accordingly get farther and farther from its Real Home. Pain and suffering will increase, and births and deaths will take place at shorter intervals. If, on the other hand, it turns to its Origin or Source, it will, by the grace and mercy of the Supreme Being *Rádhásoamí Dayál*, go on gradually attaining to higher regions of greater bliss. Ultimately it will reach the *Nij Dhám* ( Real Abode ) and will attain the state of everlasting and eternal bliss and happiness.

59-(10) In this world usually a man associates with the people of his own class or caste. He tries to meet with the people of higher class. He ungrudgingly spends money for achieving this object. But nobody likes to mix and meet, dine and intermarry and have dealings with people of a lower status or caste. It is a sorry state of affairs that *Surat*, which is an *Ansha* or offspring of the Supreme Being, should have dealings and friendship with the lowly and lifeless objects of this base creation, that is, *Mrityu Lok* ( the region of death ), undergo pain and suffering in their company, lower its status and so forget its *Nij Ghar* ( Real Home ) and true Parent, the Supreme Being, that it could not be reminded of them, and if anybody does remind, it argues and quarrels, and due to ignorance and obstinacy, does not accept his words. This great delusion can only be removed by hearing the *Bachans* and *Báni* of *Sant Sat Guru*, attending His *Satsang* and performing His *Sewá*.

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## Chapter 6

AT THE TIME OF DEATH, MAN IS REMINDED BY THE MEMBERS OF HIS FAMILY AND KINSMEN TO UTTER THE NAME OF THE CREATOR. BUT HOW CAN HE DO SO, WHEN ALL HIS LIFE HE WAS WHOLLY DEVOTED TO WEALTH, WIFE, ETC. ? THEREFORE, IT IS PROPER TO REMEMBER HIM AND TO ENGENDER LOVE AND FAITH IN HIS HOLY FEET, WHILE LIVING.

60-(1) It is a general practice in all countries and peoples that the members of his family, friends, acquaintances, priests, *Pandits*<sup>1</sup>, *Bhekhs*<sup>2</sup>, clergymen and *Maulvis*<sup>3</sup> ask a dying person to withdraw his attention from family, kinsmen, wealth, property, etc., to the Holy Feet of God, and to utter His Name. This clearly shows that except God, no one can help, sustain and support a man in his last moment, and that he would suffer much, if he would turn his attention towards the world and its people at the time of his death.

61-(2) It is obvious that a person who has been engrossed all his life in his family, kinsmen, wealth, property, etc., cannot, at the time of his death, suddenly give up his attachment for them and generate love for the Supreme Being. At that time his life is being squeezed out of every limb, nerve and part of the body, and is receding towards the brain. If the man is in his senses, he utters the Name of God as prompted by all. But his forced separation from the world, his body, family and

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1 Pandit—learned or wise man. 2. Bhekhs—ascetic. 3. Maulvi—a learned man, one who conducts burial service, a mourner.

kinsmen causes great shock to him. Nobody can have any idea of this.

62-(3) *Sants* say that for the welfare of their soul, it is the duty of all human beings that as soon as they are able to understand, they should enquire about the true Supreme Being and how to approach Him. They should engender love for Him, and commence the practice of *Surat Shabd Yoga* as taught by *Rádhásoámi Dayál*. This *Yoga* can be practised easily without any risk, by everyone, irrespective of age or sex. They will then see His helping hand in trouble and misfortune as well as at the time of death. Their love and faith will go on increasing. They will not undergo the torments and torsions of death. The reason is that this *Abhyás* involves the elevation of the spirit just as it takes place at the time of death. Therefore, he who commences this work, will receive great help in his *Abhyás*, when, at the last moment, there is natural withdrawal of spirit. Moreover, he will see within himself the light and refulgence of the grace of the Supreme Being. Due to this his spirit will feel happy and exhilarated and will exultantly rise. It will thus leave the body easily, without any pain.

63-(4) The *Abhyás* given out by the Supreme Being *Rádhásoámi Dayál* and the *Sants* sent by Him, results in gradual withdrawal, concentration and ascension of the spirit. This is done in the same manner, as at the time of death ; the spirit recedes towards the brain from every limb and part of the body. When eyes are turned up, death takes place. As this *Abhyás* is performed properly, the bliss and joy of withdrawal and elevation of spirit are experienced internally. The ardour and zeal of the practitioner go on increasing as he gets *Darshan* ( vision ) of the *Swarúp* and of the light and refulgence, and hears

the *Shabd*. His spirit, being in a state of ecstasy, rises higher and higher. At the time of death, the spirit naturally withdraws and ascends with great force. Therefore the spirit will, at that time, receive much palpable help in its elevation and ascension. The Supreme Father *Rádhásoámi Dayál* by His *Nij Swarúp*, i. e., *Shabd* Form, and *Sat Guru Dín Dayál*, by His subtle form, will grant *Darshan* and take the spirit in His lap lovingly and affectionately to higher region of happiness and joy and locate it there.

64-(5) It is obvious that due to its association with the worldly people, the *Surat* is fettered in the body, the world and its objects and pleasures. If this association continues throughout the life, these bondages will become so strong that it would be extremely difficult to get rid of them at the last moment. A man has to suffer great pain at the time of death when *Kál* forcibly extricates the spirit from the body. It is, therefore, proper that, with other activities of the world, one must apply oneself to *Parmárth* as well. By this, worldly bondages will get weaker, and love and faith in the Holy Feet of the Supreme Father will gradually be enhanced. Pain and suffering of death will be felt very little or not at all. Instead, bliss and pleasure will be perceived within. The spirit will, in the end, be located in a region of happiness.

65-(6) It is an established fact that nobody can help and support another in great calamity, misfortune, worry and at the time of death. It is, therefore, incumbent upon all to seek the True Helper and Supporter, and to repose full trust in Him. Such helper and supporter can be none other than the Supreme Being *Rádhásoámi Dayál*.

Therefore all should learn the secrets of His abode and practise the *Abhyás* prescribed by Him, and strengthen their *Saran*. They will then experience His grace and mercy during their very life time, and their love and faith will go on increasing. In this way, their task will be accomplished.

66-(7) It is expected of the wise and prudent that they would do just now what they shall have to do at the last moment. Their family and kinsmen cut off their connection at the last moment, and ask them to do the same. They exhort them to turn their attention towards the Supreme Being. It is, therefore, proper to be cautious beforehand, so that they may not be strongly attached to anybody. They should engender love for the Holy Feet of the Supreme Father and gradually enhance it. Then it would be possible to escape from anguish and pain. Those who would not do this, will have to undergo great shock and sorrow in the end. They will have to assume some physical body according to their nature and desires, create the same bondages and repeatedly undergo similar pains and sufferings.

67-(8) All these sufferings can be warded off only by attending *Satsang* of *Sants*, by reading and reciting their writings carefully and attentively and by performing *Abhyás*. Hence everyone who wishes to be saved from troubles and to secure happiness, should join the *Satsang* of *Rádhásoámi Dayál*, where *Surat Shabd Yoga* is taught. He should begin practising the same for the welfare of his soul. No internal practice is now performed by the followers of bygone *Sants*, nor are they conversant with them. They are only engaged in external worship and *पठ Páth* ( recitation ).

## Chapter 7

ALL WORLDLY PROPS WHICH MEN HOLD FAST ARE  
PERISHABLE AND FALSE AND VERY OFTEN FAIL.  
THEREFORE, ONE MUST DEPEND ON THE TRUE,  
PERFECT AND OMNIPOTENT BEING WHO  
IS PRESENT, AND CAN RENDER  
HELP, AT ALL TIMES.

68-(1) Everybody in the world depends on some object or person. He expects that they would be helpful in times of need. They are, for instance, a man's virtues, strength, authority, wealth, possessions, property, weapons, implements, friends, acquaintances, men in authority, banker, physician, lawyer, children, family, relatives, caste-fellows, etc. But very often they fail or prove false. In particular, none of them can be of any help in serious illness, severe shock or death.

69-(2) All the props of the world are ephemeral and perishable. They are useful only in minor matters. But in a serious calamity or trouble, none except the Supreme Being and *Sant Sat Guru* can render real help.

70-(3) The throne of the Supreme Being *Rádhasoámi Dayál* is within us all. A devotee receives initiation and learns the secrets of the Supreme Father from *Sant Sat Guru*. He prays internally at the Holy Feet of the Supreme Father. He performs the practices of the *Surat Shabd Yoga*, withdraws, raises his mind and spirit upwards, and comes in contact with the Holy Feet. When he is in trouble, as usual, he turns his mind and spirit inwards and prays at the Holy Feet of *Rádhasoámi Dayál*. He then definitely receives some peace. By

repeating this practice several times he will get greater help.

71-(4) Again a person has fortunately met with the *Sant Sat Guru*. He relates his troubles to Him, or makes his submissions internally. Then he would certainly get some succour and peace by His *Darshan* and *Bachan* and the touch of His Feet. In the same manner, when away from the *Sant Sat Guru*, he can receive some succour and help by attentively reading and reciting such of the holy scriptures as are suited to the occasion.

72-(5) There are *Jivas* who have come under the *Saran* ( protection ) of, and have graciously been accepted by, the Supreme Being *Rádhásoámi Dayál*. They are sometimes placed in adverse circumstances. They should understand that this condition is brought about by *Mauj*. At no time, the Supreme Being is un-mindful of this condition. Therefore, whatever the duration of a devotee's suffering may be, or whatever may be the *Mauj* for him, it is all for his good. Some relief and amelioration may be brought about by prayers or medical treatment. But complete cure is not possible till that *Mauj* changes.

73-(6) The Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* sometimes ordain some suffering. This They do to enable the devotee to reap some spiritual benefit. But grace and mercy is always there. He is not subjected to a suffering that could upset him to such an extent that he might lose his balance and be unable to attend to his routine spiritual practices. The exception, however, is when the devotee's last moment has arrived. At that time, he will not receive as much help as he may desire. In other words, his suffering or illness will not be removed.

But it will not be felt much. In the end he will get full help and support internally.

74-(7) In worldly matters, it is proper in all circumstances to have recourse to usual measures and to seek help from a person who is in a position to give it. But a *Parmārthī* should always depend on *Mauj*. As *Rádhásoámi Dayál* is the Prime Mover, nothing can be accomplished successfully without His *Mauj* and grace, by either one's own efforts or by the help of others. Therefore, a *Parmārthī* should internally depend and rely upon *Mauj* and grace. Outwardly, he should take proper measures and help of others. A *Parmārthī* who conducts himself thus, will never feel aggrieved, for, he will never expect help from anybody except the grace and mercy of the Supreme Being. If he fails to get what he desires, he will not complain or be angry with anybody. He will try, as much as possible, to abide by the *Mauj*.

75-(8) The Supreme Father *Rádhásoámi Dayál* takes care of His sincere devotees in every way. He accords them necessary grace and help in all their worldly and spiritual affairs. In other words, He either Himself accomplishes their task at a proper time or He accomplishes it through the instrumentality of another. Therefore, a sincere *Parmārthī* should, in all circumstances, firmly trust and rely on His grace and *Mauj*. Outwardly, he should do what is considered proper or necessary.

76-(9) It is the pleasure of the Supreme Being that whatever He does by His grace and *Mauj* should not be made public. It, therefore, behoves a true *Parmārthī* not to speak out to anybody about the grace which he experiences internally or by which his affairs are

satisfactorily managed. He should offer thanks to the Supreme Being internally. Of course he is not prohibited from giving indications of such experiences to true *Parmárthis* and loving devotees on some special occasion, because they also have experiences of such grace and mercy and *Mauj* in their own affairs.

77-(10) Supreme Being is with every *Jíva* at every moment. The worldly people are ignorant of Him and His secrets. They rely, in every affair, upon their own judgment and schemes or the help of others. In their failure, they suffer anguish and jolts, and complain against others. On the other hand, true *Parmárthis* know the secrets of the Supreme Being and daily perform devotion for securing access to His Holy Feet. They know it very well in the heart of their hearts that nothing can be accomplished without His grace and *Mauj*. They, therefore, do everything with reliance on His *Mauj*. They always look up to His grace and mercy.

78-(11) Nobody can firmly rely on the Supreme Being, unless he has devotion for the *Sant Sat Guru* and Supreme Being. This would confer understanding, love and faith on the devotee, so that he can behold the light and refulgence of the Supreme Being and realize His grace and mercy. Therefore, everyone should attend *Satsang* and inculcate *Bhakti* to some extent. He should practise the *Abhyás* taught by *Rádhásoámí Dayál*. It is only then that his attention will be diverted from the world and the worldly people. He will look up to *Mauj* and grace. He will then be able to appreciate the bliss and happiness vouchsafed to true *Bhakts* ( devotees ).

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## Chapter 8

LIKE OTHER *JÍVAS*, THOSE, FIT FOR THE GRACE AND MERCY OF *SANTS*, ALSO TAKE BIRTH IN THE REGION OF *BRAHM* AND *MÁYÁ*. BUT, WHEN THE *SANT* INCARNATES HERE, HE, IN HIS *MAUJ*, ATTRACTS THESE DESERVING *JÍVAS*, DELIVERS DISCOURSES TO THEM, INITIATES THEM IN THE SECRETS OF THE *NIJ GHAR* ( REAL HOME ), ITS PATH AND THE METHOD OF PROCEEDING THEREON. HE MAKES THEM PERFORM NECESSARY DEVOTION, AND TAKES THEM TO THE *NIJ DHÁM* ( ORIGINAL ABODE ).

79-(1) There are certain classes of *Jívas* who are considered deserving of grace and mercy. They are those who have come under the *Saran* of the *Sant*. Or they have met Him. Or they have love and regard for the Holy Feet of the *Sant*. Or, on observing the affairs of the world, they are determined on finding the Supreme Being, His *Nij Dhám* and the way by which He could be attained. Or those who, having received initiation from *Sant Sat Guru* or a *Sádh Guru*, have commenced practising *Surat Shabd Yoga*. The *Abhyás* of reverting to the *Nij Dhám* can be performed only in the human form. Therefore, while *Sants* graciously send these *Jívas* to this world, They Themselves incarnate here and take charge of them.

80-(2) These *Jívas* are, as usual, born in this world, the region of *Brahm* and *Máyá*. When they grow up and acquire understanding, the *Sant*, in His grace, attracts them. He delivers nectar-like discourses on *Anurág* (love),

*Bairág* ( renunciation ), *Bhed* ( secrets ), *Karní* ( spiritual endeavours ), etc., and gradually advances them on the spiritual Path.

81-(3) These *Jivas* attend the *Satsang* of the *Sant*, and enjoy the bliss of *Darshan*, *Bachans* and *Abhyás*. Accordingly their love and faith in the Holy Feet of the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál* and the *Surat Shabd Yoga* go on increasing. They get detached from the world, its objects and pleasures to some extent.

82-(4) The worldly people have great attachment for the world and its activities. Their affections for wife, children, wealth and property are strong. They work hard day and night due to their desire for the world, its objects and honour and reputation. They are amazed that *Satsangís* consider the world and its objects and pleasures to be worthless. How they ( *Satsangís* ) have been able to engender such a love for *Sant Sat Guru* that they relish no other society except His *Satsang*. On observing *Satsangís* advancing in their love for the *Sant Sat Guru*, they fear lest they ( *Satsangís* ) should leave their family and renounce the world. Therefore the members of their family, relations, caste-fellows, friends and acquaintances, all try their best to wean them away from *Satsang*. They threaten and intimidate them in every way.

83-(5) The worldly people see that their threats and intimidation have not succeeded in weaning away the *Satsangí* from his *Parmárthí* ( spiritual ) activity. Therefore they indulge in concocting false stories, and calumniate the *Sant Sat Guru*, His loving devotees and *Satsang* according to their low and shallow understanding. They wish that the relations, kinsmen and caste-fellows of the *Satsangí*

may leave the *Satsang*, and give up *Abhyás*, being afraid of getting bad name. But *Satsangís* are under the benign protection of the grace of *Sants* and of the Supreme Being *Rádhásoámi Dayál*. Their inner eyes are day by day being opened. They consider the calumny and threats of the worldly people to be the outcome of their stupidity and ignorance. Hence they pay no attention to them. On the other hand, they wish the worldly people also to know the value of *Parmárth*, to realise something of the status and power of the Supreme Being *Rádhásoámi Dayál*, and to make their life fruitful by joining *Satsang*, and desisting from the sin of calumny.

84-(6) Amongst the worldly people there are some who are somewhat afraid of death, *Chaurásí* and the torments of hell. On hearing the words of *Satsangís*, they are prepared to attend *Satsang*. As regards others, when they find that their efforts have failed, they are filled with rage. They show enmity and hostility to *Sant Sat Guru* and His *Satsang* for nothing. They speak very slightly and circulate false reports about them. They wish that people may turn away from *Parmárth* and feel aversion for the *Sant Sat Guru* and His devotees.

85-(7) Due to their ignorance, calumniators show antagonism to *Satsang*. They harm neophytes and others of weak understanding. They raise troubles of all sorts with a view to creating disturbances in *Satsang*. But no harm can come to those who are under the benign protection of grace and mercy. The *Sant Sat Guru* and *Rádhásoámi Dayál* constantly shield them from errors and mistakes, delusions and deceptions. These calumniators cannot, therefore, harm true *Parmárthís* in the least. They, on the other hand, burden themselves with the sin of calumny and enmity.

86-(8) Besides the worldling, the ignorant and the calumniators, *Mana*, *Máyá* and *Kál* also put obstacles of all sorts in the devotion and *Abhyás* of *Parmárthis*. They create doubts and misgivings of various kinds about the *Sant Sat Guru*, His *Satsang* and *Surat Shabd Yoga*. Thus, at times, they give rise to perplexity, bewilderment and vicious ideas in the mind of *Satsangís*. But the grace and mercy of *Rádhásoámi Dayál* and *Sat Guru* take care of the mind, intellect, understanding, etc., of *Parmárthis* at all times so that they may not be misguided in any way. On the other hand, when *Parmárthis* hear the words of calumny etc., they try more and more to understand the principles of their Faith. Thus they are further enlightened. Their love and faith are enhanced, and they apply themselves more arduously and fervently to the performance of devotion and *Surat Shabd Yoga*.

87-(9) Because of these obstacles or disturbances, the *Satsangís* acquire greater understanding of the subtleties and eminence of the *Rádhásoámi* Faith. They perceive the grace and mercy of *Rádhásoámi Dayál* and *Sant Sat Guru* in greater measure. Their capability to ward off obstacles and worldly propensities is increased day by day. *Mana* and *Máyá* are gradually rendered weak. Love and faith are enhanced.

88-(10) When loving devotees realize these advantages, they consider the calumny of calumniators and the obstacles of *Mana* and *Máyá* to be the means of attracting grace and mercy for their improvement. They are not afraid of these things in the least. On the contrary, they engage in their *Parmárthí* activities with greater zeal and fervour. They go on daily increasing their *Bhakti* and *Abhyás*, and strengthening the *Saran* of *Rádhásoámi Dayál*. They feel the presence of grace and mercy at all times and in all circumstances. And they are happy and unconcerned.

89-(11) Those who are deserving of the grace and mercy of *Sant*, may be born anywhere in the world. But somehow or the other, they are attracted to His Holy Feet. By meeting with *Sant Sat Guru* and attending His *Satsang*, they are enabled to develop their *Parmárthí Bhág* ( fitness ).

90-(12) Through the instrumentality of these deserving *Jívas*, the spiritual influence of *Sants* is produced on many persons belonging to the race or family in which they are born. *Satoguní* \* *Jívas* are soon attracted. They join *Satsang* and begin practising *Surat Shabd Abhyás*. Through these persons the seed of *Parmárth* is sown in others who are related to or have affinity with them. Thus the number of those who join the *Satsang* of *Sants* goes on increasing.

91-(13) *Sant Mat* does not countenance intimidation, bait, coercion or persuasion for attracting *Jívas* to its fold. *Bhakti* ( devotion ) and *Prem* ( love ) of the true Supreme Being are engendered in their hearts just by delivering discourses on spiritual matters, thereby improving their understanding. By practising the devotional exercises, this *Prem* goes on increasing and the inner eye is opened.

92-(14) There are those who discard *Karam*, *Dharam* and *Bharam* ( acts and duties prescribed by old scriptures, and superstitious beliefs ). They consider the so-called *Parmárth* of the world to be hollow and vain. They do not care for the worldly people and their opinions. They adopt the *Saran* of *Rádhásoámi Dayál*, and day by day, enhance their love and faith by associating with *Sant Sat Guru* or *Sádh Guru* or His loving devotees. They alone are fortunate and they experience the grace and mercy of the *Sat Guru*. They are grateful to Him and felicitate their good luck. Enhancing their love, day by day, they secure admittance into the *Nij Dhám* one day.

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\* See paragraph 755 of the book "Teachings of Radhasoami Faithaquesuop Babuji Maharaj's Discourses."

## Chapter 9

ATTENTION IS FIXED ON AN OBJECT OF INTEREST. EGO INCLINES THERE OF ITS OWN ACCORD. HE WHO LIKES TO BE FREED FROM THE WORLD, SHOULD FIX HIS ATTENTION AGAIN AND AGAIN ON THE FEET OF THE SUPREME BEING RÁDHÁSOÁMI DAYÁĀ WITH LOVE. WHILE HIS ATTENTION REMAINS SO FIXED, HE WILL BE IN ASSOCIATION WITH THE HOLY FEET. THE EXERCISE SHOULD BE INCREASED GRADUALLY.

93-(1) *Chit* ( attention ) is, in reality, the head or the mouth of *Surat* ( spirit ). *Ápá* ( ego ), *Mana* ( mind ) and other faculties follow it.

94-(2) Man's thoughts get wholly collected at a point where his attention is fixed. Although his eyes and ears may remain open, he sees and hears nothing.

95-(3) It, therefore, follows that one who directs one's *Chit* ( attention ) towards the Holy Feet of the Supreme Being, will get fixed there, and will get detached from the world and its cares.

96-(4) There are two pre-requisites for concentrating the attention on the Holy Feet. One is to know the secrets of the Supreme Being as to where He, His Abode and His Holy Feet are represented in the *Ghat* ( human frame ). The other is how to apply the *Chit* to the Holy Feet. This is called the technique of *Abhyás* ( spiritual practices ).

97-(5) All people and all religions say that the Supreme Being is everywhere. If this is so, He must *ipso facto* be present within us all. His *Dhám* ( Region ) is where His throne is.

98-(6) The throne of the Supreme Being is in the highest region, beyond the limits of *Mana* and *Máyá*. The creation was evolved from there, in the beginning. The prime manifestation of the Supreme Being is *Shabd* or Sound. The particulars of all the intervening stages and regions have been clearly given out in *Rádhásoámi* Faith.

99-(7) *Jíva* or *Surat* ( spirit ) is an *Ansha* ( particle ) of the Supreme Being *Rádhásoámi Dayál*. It descended from the *Adi Dhám* ( Original Abode ) and passing through the creation of *Brahmánđ*, has taken location at the top of *Pinđ*. This point is known as the third *Til* ( eye ). Two currents have issued from there. They have been located in the two eyes. From there, they are performing the functions of the body and the world. The reversion of the spirit from this point is possible by applying the *Chit* ( attention ) to the Holy Feet.

100-(8) Below the third *Til* is the region of *Pinđ* which comprises six *Chakras* ( ganglions ),

101-(9) Above the third *Til* is *Brahmánđ* which includes three regions or stages.

102-(10) Beyond *Brahmánđ* is the expanse of *Mahá-Sunn*. Beyond this is *Dayál Desh*, and the throne of Supreme Being *Rádhásoámi Dayál* is there.

103-(11) The Holy Form and the Holy Feet of *Rádhásoámi Dayál* are present at all stages from the third *Til* to *Rádhásoámi Dhám* for the worship of the devotee.

104 (12) Whosoever gets initiated by the *Sat Guru* and commences *Abhyás* can contemplate upon the *Swarúp* and the Holy Feet at every region or stage. He can thus translate this *Chít* to *Sat Lok*. For the time he is absorbed in contemplation, and does not allow any other thought to enter into his mind, his *Chit* will remain fixed at the stage at which he is performing contemplation. Simultaneously his *Ápá* ( ego ) will also be there. At that time, he will be somewhat detached from the world and the body.

105-(13) If this *Abhyás* is performed for a short time, say five, seven or ten minutes at a time, it is certain that worldly thoughts would not rise in the mind. There will thus be undisturbed *Dhyán* during these short periods. The practitioner will derive great benefit if he performs *Dhyán* in this way as many times as his mind is inclined to do so during day and night. This can be done by every body at any place and time.

106-(14) A practitioner of the *Shabd Abhyás* ( Sound practice ) can raise his *Surat* to one or two stages. If, however, one fortunately hears the *Shabd* ( Sound ) of higher region, one can raise one's *Surat* further on. But this can be achieved by a few gifted *Satsangís* only. But by the help of *Dhyán*, even less deserving *Jívas* can raise their *Surat* to some extent.

107-(15) With the aid of *Dhyán*, a devotee fixes his *Chit* ( attention ) on the Holy Feet. He performs this exercise with fervour several times during day and night. By frequent sojourn of his mind and spirit in higher regions, they will get purified and steady. After some time, the condition of such an *Abhyási* ( practitioner ) will change.



His love for the Holy Feet of *Rádhásoámi Dayál* and *Sant Sat Guru* will be enhanced and he will become indifferent to the world. Thereafter the *Shabd Abhyás* will also be performed more easily and properly.

108-(16) Some persons have very little time for *Abhyás*, or their mind is prone to indulge in thoughts and reveries at the time of *Abhyás*. Such persons must perform *Dhyán* ten or twelve times in day and night for five or six minutes at a time. During these short periods, no other thoughts would enter the mind. The *Abhyás* can easily be performed by closing the eyes for short periods, at all places and at all times, while sitting or lying, or in seclusion, or crowd or when engaged in some work. And nobody can guess what the *Abhyási* is doing.

109-(17) If an *Abhyási* has even a little love and regard for the *Sat Guru's Swarúp*, he should first think of the presiding deity of the first stage and then perform *Dhyán* (contemplation) of the *Sat Guru's Swarúp* at that stage. By this the mind will soon become steady and fervently apply to *Abhyás*, and will stay at that stage for some time.

110-(18) There is no harm, if one chooses to perform the *Dhyán* of the presiding deity only. If this exercise is performed with some fervour, one will, by *Mauj*, off and on, get the *Darshan* of that form in *Abhyás* or dream. One's love will also go on increasing.

111-(19) Similarly, he who performs the *Dhyán* of the *Sat Guru's Swarúp*, will also, off and on, get *Darshan* internally. His longing and love will be intensified. This will enable the *Abhyás* to be performed easily and properly.

112-(20) The world and its objects are perishable and so also is the human body. It is, therefore, proper and necessary for everyone to perfect his *Abhyás* to such an extent that he can elevate his mind and spirit to higher regions at will. He would thus be able to enjoy the bliss of that region. By stationing his mind and spirit at a higher region for some time, he can secure some detachment from the body. He who is able to do so, will at the last moment, feel little or no pangs and torsions of death. Similarly this *Abhyás* will do him much good in his life time, when beset by some dire distress or serious trouble. His pain and suffering will be very much reduced.

113-(21) For proper performance of this exercise, the *Abhyási* should take refuge of the Supreme Being *Rádhásoámí Dayál* and the *Sant Sat Guru*, rely upon Their Grace and Mercy, and then begin his *Abhyás*. Thus his affairs will be well conducted. He will get more and more bliss and joy in his *Abhyás*.

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## Chapter 10

JIVAS ARE ATTACHED TO FAMILY AND KINSMEN AND OTHERS WHO ARE OF HELP. BESIDES THESE, THEY ARE ALSO ATTACHED TO MANY OBJECTS WHICH ARE OF SOME USE TO THEM. THEREFORE, IT IS PROPER AND ESSENTIAL THAT THEY SHOULD ALSO LEARN THE MYSTERY OF THE SUPREME BEING WHO IS ALWAYS WITH THEM, AND GENERATE SOME LOVE FOR HIS HOLY FEET. THIS WILL MITIGATE AND REMOVE THEIR PAIN AND SUFFERING, PARTICULARLY AT THE TIME OF DEATH, THEY WILL RECEIVE HELP AND SUPPORT FROM HIM.

114-(1) All in the world love their family and kins-folk and consider them to be their well-wishers and sympathisers. They expect help from them in distress. They also treat their relations and members of their caste with affection, so that they may also join them and co-operate with them when necessary.

115-(2) Besides the above, people have good will for others, such as priests, astrologers, physicians, teachers, bankers, shop-keepers, men in authority, lawyers, servants, domestics, etc., because they are of use to them on occasions. By remaining friendly with them, they secure their help easily.

116-(3) Besides human beings, *Jīvas* are attached to many animals and take work from them, such as, riding, hunting, entertainment, show, exhibition, etc. Some people get name and fame through them. Some persons domesticate animals for income or trade.

117-(4) Besides the above, people are engrossed in wealth, riches, jewellery, robes, utensils, decorations, lands, houses, gardens, tanks, wells, etc. so much so, that they pick up quarrels and start litigations, even over triflings.

118-(5) This shows that people are so entangled in so many things, and their mind is, so to say, mortgaged at so many places. They cannot disengage it easily.

119-(6) The Supreme Father *Rādhāsoāmī Dayāl* is the true Parent of all. He is present within every one of us. He is with us all at all times, and is rendering help to all. But the world is totally unmindful of Him. No one cares to enquire about Him, nor does anyone possess any knowledge about Him and His mansion.

120-(7) Now it is seen that people in this world are very strongly attached to high and low, nay, even to animals and lifeless objects. But these are useful only to a very little extent. They should consider how very harmful it is for them not to generate love for and faith in the Supreme Being who is omnipotent, and the creator and sustainer of all. But *Jīvas* are ignorant and foolish. They so much engrossed in the world that they do not even think of Him. They have no desire to learn His secrets.

121-(8) Undoubtedly, men look up to heaven in many affairs of the world, and in particular in distress and calamity and at the time of death. But, instead of the Supreme Being, people believe in others from whom they expect help on such occasions. When their object is achieved, they even render some service. But nobody knows the true Supreme Being. Nobody except true and sincere devotees, supplicates at His Holy Feet.

122-(9) The majestic throne of the true Supreme Being is within us all. Whosoever has love and faith in Him and aspires for coming in contact with Him by performing the devotional exercises taught by *Sants*, receives His special grace and mercy. Off and on, He shows him the glimpses of His refulgence, whereby his love and faith go on increasing.

123-(10) Those, who are true and sincere devotees of the true Supreme Being, always look up to their Beloved's *Mauj* in all their affairs. They are satisfied with whatever happens by *Mauj*. When visited by some misfortune or difficulty, they pray and supplicate for blessings and grace before the Supreme Being alone.

124-(11) Similarly, it is desirable for all to find out the secrets and whereabouts of the Supreme Being in their own body, and to apply their attention to the Holy Feet within. Then of course they would see His helping hand, more or less in all their affairs. They should not expect that other people and objects would be of help to them in need. They should know that without the grace and mercy of the Supreme Being, nobody can do anything.

They should, however, have recourse to usual and legitimate measures as available in the world.

125-(12) The help and grace of the Supreme Being are always there. Loving devotees are conscious of this at all times, but others are not. That is why they rely on outward means, their own power of judgment and their own efforts. In their success and failure they praise or decry the persons or the means they depended upon.

126-(13) Those who are ignorant of the Supreme Being and His secrets, can get no help from the worldly resources on which they depend, when in serious trouble and death. For this reason they have to undergo great suffering. Had they been initiated into the secrets and mysteries of the Supreme Being, and turned their attention inwards and performed some internal *Abhyás*, they would certainly have obtained some help and succour when in need.

127-(14) For the welfare of their soul, it is proper for all, to engender some love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. They should loosen their ties in other quarters. They should be attached to family, relations, caste-fellows, other persons, objects, etc. only to the extent it is necessary. They should take steps to entrench in their heart strong and firm trust and reliance on the grace and mercy of *Rádhásoámi Dayál*. They should go on making endeavours, as much as possible, to establish contact with the Holy Feet within. In other words, they should daily perform the *Abhyás* of *Sants* with love and yearning. By so doing, they will receive help in

their worldly matters to the extent it is proper and necessary. Particularly at the time of trouble and death, they would get considerable help.

128-(15) It is not difficult at all to do what has been described above. All men love and serve others. It is natural for them to attend upon and serve gladly with their body, mind and riches, any one from whom they expect their objects to be fulfilled. Then how very important and necessary it is to love and serve attentively the One from whom they can obtain help, to a greater or a lesser extent, in all matters, and definitely in distress and death. Externally, they should have love and affection for the *Sant Sat Guru* or *Sádth Guru* or His loving devotees. Internally, they should, after getting initiated into the secrets and devotional exercises of *Rádhásoámí Dayál*, direct their attention to His Holy Feet and increase their love and faith. In this way, all their task can be completed properly.

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## Chapter 11

THE SUPREME BEING IS ALL LOVE, BLISS, TRUTH AND INTELLIGENCE. HIS MANSION IS IN THE HIGHEST REGION. HE IS UNSHACKLED AND UNCHANGEABLE. *SURAT CHAITANYA* WHICH IS HIS *ANSHA* ( PARTICLE ), SHOULD TRY TO BE LIKE ITS *ANSHÍ* (FROM WHOM *ANSHA* OR RAY EMANATED). IN OTHER WORDS, IT SHOULD CUT ASUNDER THE SHACKLES OF BODY AND WORLD, AND UNITE WITH HIM WHO IS *NIRBANDH*, *SAT*, *CHAITANYA*, BLISS AND LOVE.

129-(1) The Supreme Being *Rádhásoámi Dayál* is the Reservoir of *Prem* and *Ánand*. His abode is the highest of all. The spirit current emanating from there, stopping at various stages, evolving the creations thereof, has descended to *Pinḍ* and taken location in the pupils of the eyes. From here it carries on the functions of the body and the world through the media of mind and senses.

130-(2) The *Surat Chaitanya* ( spirit ) is the *Ansha* ( particle ), emanation, ray of the Supreme Being *Rádhásoámi Dayál*. It has emanated from His Holy Feet. Like its Reservoir, its attributes are also *Chaitanya* ( spiritual ), *Prem* ( love ) and *Ánand* ( bliss ). But having descended into the region of *Máyá*, it has forgotten its *Nij Ghar* ( Real Home ) and *Nij Rúp* ( Real Form ). It is subjected to pains and pleasures, because it considers the body made of five *Tattwas* ( elements ) to be its own form and this world as its own home, more so because it is attached to the pleasures of senses. As the body is



perishable, the *Surat* has to wander in the cycle of births and deaths.

131-(3) *Rádhásoámi Dayál* says that this world is of *Máyá*. Its pleasures and objects are inert and poisonous. The *Jíva* should take into account the *Ánand* ( bliss ) of his *Nij Ghar* ( Real Home ) and adopt measures whereby he could escape from the entanglements of *Máyá* and be released from the creation of pain and pleasure. In other words, the cycle of births and deaths must end. Then the *Ánand* ( bliss ) of the *Nij Dhám* ( Real Home ) and of the *Ádi Swarúp* ( Real Form ) will be obtained.

132-(4) Understanding of this kind will be brought about in the company of the *Sant Sat Guru* or *Sádh Guru* or His true and loving devotees. And it is there that one can learn how to get out of the region of *Máyá*. Therefore, the very first objective should be to find out such a Personage. When He is met with, His company should be sought with love and affection. Getting initiated into the secrets of the *Nij Ghar*, of the Path leading thereto and how to proceed thereon, one should commence the journey forthwith.

133-(5) This teaching is meant for those who observe that this world and its objects are perishable. They see that it is a region of pains and pleasures and recurrent births and deaths. So they enquire who the true Supreme Being is, what His attributes are, where His *Nij Dhám* is, who this *Jíva* or *Surat* is, whence it has come and whereto it will go, whether there is any region where one may become immortal, i.e., free from births and deaths, and attain to perfect bliss and happiness and where there may not be the least trace of any tribulation and suffering. On

observing high and low gradations in creation, one should irresistibly come to the conclusion that such a region does exist. One should accordingly aspire to reach there.

134-(6) Convincing answers to all these questions are available in *Rádhásoámi* Faith. In fact this is the secret of this faith. It is explained to true seekers burning with the pain of separation from their Lord, when they chance to come to *Satsang*. Having understood these points, if they desire to learn the method ( *Abhyás* ) of proceeding on the homeward journey, they are given initiation, and are led to commence *Abhyás*.

135-(7) Therefore, a true seeker should give up all external rituals, ceremonies, observances, worship, etc., and make necessary enquiries in *Rádhásoámi Satsang*. When he has learnt the principles underlying the *Rádhásoámi* Faith, and is convinced of their truth, he should receive initiation and begin practising *Abhyás*. After performing *Abhyás* for some time, he will realise that what is required for the welfare of soul, can be obtained in the *Rádhásoámi Mat*. In the entire creation, there is no *Abhyás* other than that taught in *Rádhásoámi* Faith for securing access to *Nij Dhám* and getting *Darshan* of the Supreme Being *Rádhásoámi Dayál*.

136-(8) That *Abhyás* consists in reverting the spirit homeward along the Path it has descended in *Pind*. It is thus that this alien region will gradually be left, and the spirit will proceed on the homeward journey.

137-(9) Now with regard to the secrets of the Path. The entire creation has been evolved and is being sustained by means of currents. Hence the *Surat* can revert by

catching hold of the current along which it has descended. And this is the current of spirit, life, *Amrit* ( nectar ) and *Chaitanya* ( spirit ). *Chaitanya* manifests as *Shabd* ( Sound ). So, that current is also *Shabd*. There is no power which has the same efficacy as the *Shabd* for enlightening and guiding in darkness. Therefore, the *Surat* can revert to *Nij Ghar* by learning the secrets of *Shabd* and catching hold of its *Dhun*.

138-(10) Immense is the importance of *Shabd*. *Shabd* is the prime form of the Supreme Being. The current of *Shabd* is the creator of the entire cosmos. All the intermediate regions or stages have different *Shabds*. *Shabd* or Sound of a region leads to that region. Therefore one has to proceed along the current of *Shabd* coming from a particular region. In this way, one can proceed from one *Shabd* to another till one reaches the goal or destination. These secrets and the method of proceeding are explained in the *Rádhásoámi* Faith at the time of initiation.

139-(11) Beside *Shabd Abhyás*, *Rádhásoámi* Faith also teaches contemplation. This concentrates the diffused currents of the mind and spirit at a particular point. Thus by the practice of *Dhyán*, the *Surat* can be reversed and concentrated at every stage till one crosses the region of *Rúp* ( form ) and *Rang* ( colour ).

140-(12) By the *Mehar* ( grace ) of *Sat Purush Rádhásoámi* and *Dayá* ( mercy ) of *Sant Sat Guru*, these two practices can liberate the spirit from the region of *Máyá*, and take it to the *Nij Dhám* ( Real Home ). For the welfare of their soul, it is proper and necessary for all to

commence these practices and perform them as correctly and properly as possible. This will enable the spirit one day to merge in the *Bhandár* ( Reservoir ) of *Mahá Chaitanya* ( Supreme Spirit ), *Mahá Ánand* ( Supreme Bliss ) and *Mahá Prem* ( Supreme Love ), and to enjoy the bliss of *Darshan* of the Supreme Father *Rádhásoámi Dayál*. It will be freed from the entanglements of *Máyá* and the tribulations of *Kál*, who has overpowered its *Prem*, *Ánand* and *Chaitanya*.

141-(13) This easy mode of reverting the spirit to *Nij Dhám* and its secrets have been very graciously given out by the Supreme Being *Rádhásoámi Dayál* Himself in these times. In His grace and mercy, He will Himself protect, take care and advance those who adopt the *Saran* of His Holy Feet and practise this *Abhyás* with some fervour. He will, one day, enable them to reach and rest in *Dhur Dhám* ( Highest Region ) where the *Surat Ansha* will get the *Darshan* of its *Anshí* and attain to the state of supreme and everlasting *Ánand* ( bliss ).

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## Chapter 12

*SURAT CHAITANYA* ( SPIRIT ) IS A LUMINOUS RAY OF THE *NIJ SURAJ* ( SUPREME SUN ), THE *MAHÁ CHAITANYA* ( SUPREME SPIRIT ). IT SHOULD LEAVE THE REGIONS OF *MÁYÁ* OR DARKNESS AND REACH THE RESERVOIR OF ABSOLUTE LIGHT. IT SHOULD NOT STOP ANYWHERE ON THE WAY WHERE LIGHT AND DARKNESS CO-EXIST.

142-(1) *Surat* is an *Ansha* ( particie ) of the *Mahá Chaitanya* Supreme Being *Rádhásoámi Dayál*. Since its descent from its *Nij Ghar* ( Original Abode ) into the region of *Máyá*, it has been undergoing births and deaths. *Máyá* has alternately been swallowing and disgorging it ( spirit ).

143-(2) Besides the pangs of recurrent births and deaths, the spirit has to undergo pains and pleasures, as a result of assuming physical bodies. Until and unless it goes beyond the region of *Máyá*, it cannot be relieved of these pains.

144-(3) The *Sant Sat Guru* alone can explain how to get rid of the bondage of bodies and cycle of births and deaths. It, therefore, behoves all to find out the *Sant Sat Guru*. When He is met with, they should commend their good fortune, perform His devotion and service with zeal and fervour, and daily apply themselves to the *Abhyás* taught by Him.

145-(4) Since the descent of *Surat Chaitanya* ( spirit ) into the second and third divisions of creation, ( the

regions of *Máyá* ), material covers have been laid on it. *Surat* has no affinity with these material covers. But because it considers them to be its own form, it has got entangled in them. If any pain or suffering is caused to the body, the *Surat* feels it and suffers in consequence.

146-(5) It is a mistake to identify oneself with one's body. For, when, during sleep, the spirit current is withdrawn from the eyes, connection with the body is relaxed, and the sentient entity does not feel the pains and pleasures of the body. It is, therefore, proper to take such measures as would remove this delusion.

147-(6) The measures referred to above, consist in getting initiated in the practices of *Sumiran*, *Dhyán* and *Bhajan* of the *Rádhásoámí* Faith, and performing the same, to some extent, every day. The mind and spirit of such an *Abhyási* ( practitioner ) will withdraw and rise towards the first region or *Sahas-dal-kañwal*. This will reduce his attachment with the world, its people and his own body. Love and faith in the Holy Feet of the Supreme Being will go on increasing.

148-(7) During the course of its descent, the *Surat* has been assuming bodies at every stage. On meeting the *Sant Sat Guru* and obtaining His grace and mercy, it will gradually revert, proceeding from one region to another. It will cast off and leave behind the bodies made of the materials of a particular region, when it leaves that region. Simultaneously, the tendencies pertaining to these bodies will also be left there.

149-(8) As far as *Máyá* extends, there is darkness to a greater or lesser degree. The pilgrim *Surat* should not stop anywhere in the regions of mixed darkness and light. It must cross that region as soon as possible, and reach *Dayál Desh*, where there is no admixture of darkness, and it is all light. This is true liberation. This task can properly be accomplished by the grace and mercy of *Rádhásoámi Dayál* and the *Sant Sat Guru*. Therefore, from the very beginning, intense love and faith should be engendered in His Holy Feet, and His commands should be obeyed cheerfully. This will render *Abhyás* easier. Some bliss will be realized internally. This will enhance love and faith in the Holy Feet of *Rádhásoámi Dayál* day by day. One day the task will be completed.

150-(9) *Rádhásoámi Dhám* and *Dayál Desh* (spiritual regions) are splendidly refulgent. No idea of the light thereof can be formed. The creation of that region is also highly spiritual and most beautiful. On seeing it, the *Surat* will be wonder-struck. It will feel profoundly grateful on realizing the grace, mercy and benevolence thereof. Without such grace of *Rádhásoámi Dayál* and *Sant Sat Guru*, no *Surat* can be liberated from the region of *Máyá*, and secure admittance into that region of *Ánand* at all.

151-(10) There are people who feel horrified at the perishable nature of this world and its objects, and at the cycle of pains and pleasures. They are keen to avoid them and to attain to supreme and everlasting bliss and happiness. They should know that such a region of bliss and happiness does exist. The Path leading thereto is within everyone. One who performs the *Abhyás* of the *Rádhásoámi* Faith, can traverse the Path by and by, and, one day, reach the *Nij Ghar*.

152-(11) Everyone must perform this *Abhyás* for the welfare of his soul. The Supreme Father *Rádhásoámi Dayál* has, in His extreme grace, rendered it so very easy that everyone can perform it without relinquishing his profession, avocation and the life of a householder. He can realise its benefit in this very life. At the last moment, *Rádhásoámi Dayál* Himself appears internally, protects His devotees and takes them to a higher region of happiness. At that time, the *Surat* feels no pain in leaving the body. The bliss and happiness of the *Swarúp* and *Shabd* that it gets cannot be described. This is reflected on the face of the devotee for hours after his death.

153-(12) The easy method of elevating the spirit to the Original Home, as has been now given out by *Rádhásoámi Dayál*, was never given out before. Nor was such a grace, as is now showered on the *Jívas* by the Supreme Being *Rádhásoámi Dayál*, ever shown by anybody else. Irrespective of whether the devotee performed the *Abhyás* fully and correctly or not, and brought his mind and senses under his control to some extent or not, *Rádhásoámi Dayál* grants him *Darshan* and assists his soul at the time of his death.

154-(13) But even in these times of abounding grace and mercy, there are *Jívas* who would not take the *Saran* of *Rádhásoámi Dayál*, receive initiation and perform the *Abhyás* of *Surat Shabd*. Surely they are most unfortunate. They do not want to perform even a little of *Abhyás* with even extreme ease and comfort. On the other hand, they undergo great hardship and spend money on traditional and customary *Parmáarth*, although they do not experience any



spiritual advancement during their life, nor are they assured of any help at the last moment.

155-(14) Those alone should be considered to be very fortunate who have come or are about to come under the *Saran* of *Rádhásoámi Dayál*. They perform *Abhyás*, taught by Him, to some extent, and experience His grace and mercy internally. Without much hardship and difficulty, and without giving up their profession and avocation, they will, in one, two or three lives, easily get access into the *Nij Dhám*, where throne of the Supreme Being *Rádhásoámi Dayál* is. Immense is the glory and eminence of the *Nij Dhám*. Nobody ever came to know of it before. Excepting *Sants*, nobody reached nor can reach there. In fact the secrets of that *Dhám* and how to reach there were revealed only in this age by the Supreme Being *Rádhásoámi Dayál* Himself.

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## Chapter 13

ALL, IN THIS WORLD, ARE SUBJECT TO FOUR SEVERE AFFLICTIONS, viz., SICKNESS, SORROW, DEATH AND DISAPPOINTMENT. MAN CANNOT GET OVER THEM COMPLETELY. BUT BY PERFORMING THE DEVOTIONAL PRACTICES OF *RÁDHÁSOÁMÍ* FAITH, ALL THESE AFFLICTIONS CAN BE MITIGATED OR EVEN AVOIDED. IT IS, THEREFORE, PROPER AND NECESSARY FOR EVERYONE TO PERFORM THIS *ABHYÁS*, TO SOME EXTENT, IN HIS OWN INTEREST.

156-(1) No man, rich or poor, can escape from the four afflictions, viz., sickness, sorrow, death and disappointment.

157-(2) Nobody can cure these ills. Minor and mild diseases can be cured by medical treatment. But serious maladies cannot be cured by physicians.

158-(3) He who wishes to escape these afflictions should take the *Saran* of the Supreme Father *Rádhásoámi Dayál*. He should perform regularly every day, with some fear and fervour, the *Abhyás* ( spiritual practices ) taught by Him, i. e., *Sumiran* ( repetition of the Holy Name ), *Dhyán* ( contemplation of the *Sant Sat Guru's* image ) and *Bhajan* ( listening internally to the Sounds coming from the heavenly spheres above ). According as the devotee progresses in *Abhyás*, these evils will trouble him less and less. The momentum of afflictions will also be very much reduced by His grace and mercy.

159-(4) If a person receives initiation from the *Sant Sat Guru* or His true and loving devotee and performs *Sumiran*, *Dhyán* and *Bhajan* every day, his spirit and mind will withdraw and rise. He will gradually leave the plane of mind and senses. As the quantum of his food and sleep would be reduced, he will not be much affected by disease. If, however, due to excessive indulgence occasionally, he happens to fall ill, then, by grace, the disease will do him good. His mind will feel very much inclined to *Abhyás*, he will hear *Shabd* and see the Form distinctly. His mind and spirit will be inordinately concentrated and elevated.

160-(5) With his progress in *Abhyás*, the devotee will gradually be detached from the world, its objects, family, kinsmen, etc. He will not be affected much by their gains and losses. He will not feel the separation from his family and relations very much.

161-(6) The greatest calamity is that of death. But even this would be moderated by the grace of *Rádhásóamí Dayál*. During his life time, the *Abhyási* experiences great bliss in his *Abhyás* when he ascends through the regions of death, and witnesses the spectacle of higher regions. At the last moment, when the mind and spirit are entirely withdrawn, he experiences great joy and bliss because he hears *Shabd* distinctly and gets the *Darshan* of the Holy Feet. The mind and spirit gladly proceed of their own accord towards higher regions. In this way, pain of death is very much lightened or altogether reduced.

162-(7) In this world everybody wishes or longs for some thing at all times. As far as possible, he works for

fulfilling his desires. But some desires are fulfilled and some satisfied in part ; while others remain totally un-satiated. Thus despair causes severe jolts, and fruitless efforts result in much pain and loss.

163-(8) Now regarding those who have accepted the *Saran* of *Rádhasoámi Dayál*, and daily perform *Sumiran*, *Dhyán* and *Bhajan* with love and yearning, it is proper and necessary that, in conformity with the principles of the *Rádhasoámi* Faith, they do not raise unnecessary and useless desires for advancement and prosperity in the world. In the case of legitimate desires, they should depend primarily upon the *Mauj*. Whatever they do, they should leave the result to *Mauj*. It is all right to make proper efforts, but as regards results, one must not be particular about it. Whatever be the result by *Mauj*, one should accept and abide by it. If one does not do so, one's *Bhakti* (devotion) will suffer, and salvation will be delayed.

164-(9) It would be clear from the above, that *Rádhasoámi* Faith does not permit its devotees to give rise to useless and unnecessary desires. As regards legitimate desires, the devotees are enjoined to leave the result to *Mauj*. If a desire is fulfilled, thanks should be offered to *Rádhasoámi Dayál*. If a desire is not fulfilled, even then thanks should be offered, because this also is not devoid of some good for the devotee, and whatever comes to pass, is best for him.

165-(10) This would remove the pain and affliction that would otherwise be caused by the non-fulfilment of one's desires, the fourth affliction.

166-(11) It, therefore, behoves all to join the *Rádhásoámi* Faith, and daily perform the *Abhyás* of *Surat Shabd*, as much as they can, with fear and fervour. This is necessary for the welfare of the soul after death, and also for safety from serious calamities in life time. He who would not do so, shall have to suffer great tortures at the hand of *Jam-doots*.\* He will not escape the cycle of births and deaths. In this world too, he will be subjected to three kinds of तप Táps ( torments ) and four kinds of afflictions referred to above. The three तप Táps are :— (1) *Ádhi*, i. e., mental pain or anguish, (2) *Vyádhi*, i. e., bodily pain and suffering, (3) *Upádhi*, i. e., conflicts and quarrels.

167-(12) On observing the condition of the world and the behaviour of its people, a wise and thoughtful person should conduct himself carefully. He should not attach himself to any person or object so much that it may cause distress to him. This would, however, be properly understood and acted upon only by those who join the *Rádhásoámi* Faith and, by the grace and mercy of the *Sant Sat Guru*, perform the *Abhyás* of *Surat Shabd*. Then they would see things in their proper perspective. They will clearly see the world as it is.

168-(13) Those, who depend only on their learning and intellect, will not be able to perform the *Abhyás* correctly or to engender love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* properly. Therefore, they will not be able to derive full benefit. The cycle of pains and pleasures and births and deaths will continue as before.

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\* Messengers of Jam, the regent of infernal regions.

## Chapter 14

EVERYBODY SHOULD WORK PROPERLY FOR SECURING RELEASE OF HIS SOUL ( WHICH IS A DENIZEN OF THE HIGHEST REGION ) FROM THE THRALDOM OF MÁYÁ WHEREIN IT HAS NOW BEEN CAST BY ASSOCIATING WITH BODY, MIND AND SENSES.

169-(1) *Surat* is a particle of the Supreme Being *Rádhásoámi Dayál*. It has emanated from His Holy Feet, and is, in reality, *Chaitanya Swarúp* ( all-spirit ), *Ánand Swarúp* ( all-bliss ) and *Prem Swarúp* ( all-love ). But, on account of its descent and location in *Pind*, all sorts of bondages have been created for it. It is in a very deplorable state in the region of impure *Máyá*.

170-(2) Until the *Surat* is released from *Pind* ( body ) and the region of *Máyá*, it cannot attain purification, nor can its condition be changed. And release, purification and *Ánand* ( bliss ) are not possible without true *Parmárth*.

171-(3) True *Parmárth* ( religion ) is that which imparts knowledge and secrets of the true Supreme Being *Rádhásoámi Dayál* and teaches clearly and fully the methods of attaining to His Holy Feet.

172-(4) Those secrets, in short, are :— *Rádhásoámi Dayál* is the Supreme Being and All-powerful. His *Dhám* ( Region ) is the highest of all. The *Ádi Dhár* ( Prime Current ) issued from there. It is called the current of *Shabd* and *Chaitanya* ( spirit ). The entire creation was evolved by this Current. One should, therefore, revert within oneself along this very Current.

173-(5) The method of reverting to the Original Abode has been explained in very clear terms in the *Rádhásoámi* Faith. If a person is afraid of *Chaurási* ( the cycle of Eightyfour ) and hells, he would be keen to be released from his body and the world full of pains and pleasures. He would desire admittance into the *Nij Bhandár* ( Fountain-head and Source ) and supreme bliss. Such a person ought to join *Rádhásoámi* Faith, receive initiation, and begin performing the *Abhyás* of *Surat Shabd*. His *Surat* ( spirit ) will gradually leave the plane of mind and senses, and proceed towards *Ákásh* ( higher region ).

174-(6) As *Satsang* and *Sewá* of the *Sant Sat Guru* and internal practices are performed by grace, bliss and joy will be obtained and one's *Surat* will be released from the *Pinđ Desh* and the region of *Máyá*.

175-(7) All the *Jívas* are tied strongly to the body and the world. They are entangled in pleasures and objects because they get pleasure in them. It is proper and necessary for them to try to secure their emancipation. Those who treat this matter lightly and indifferently, shall continue to undergo pains and pleasures and the pangs of births and deaths.

176-(8) The creation of the three *Loks* ( regions ) has been brought into existence by *Máyá* and *Brahm*. They do not wish that *Jívas* should go out of their domain. They have, therefore, created all sorts of pleasures and objects to lure them and to bind them firmly. It is, therefore, proper for true *Parmárthis* to seek the protection of the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál*. Thereby they can be released easily one day. Otherwise, no *Jíva* is competent and powerful enough to go across the bounds of *Máyá* by his own efforts and endeavours.

177-(9) It is, therefore, essential for everybody to find out the *Sant Sat Guru*. He, in His grace and mercy, is mostly present in the world. If a person is imbued with a true desire and longing for meeting with Him, He graciously so arranges matters that he comes in contact with Him. He, then, helps him internally and externally, and takes him to the *Nij Ghar* ( Real Home ).

178-(10) Fortunate is he who meets with the *Sant Sat Guru*. His true and complete salvation is at hand. Love for the true Supreme Being will be engendered in his heart. By the grace and mercy of the *Sant Sat Guru*, it will go on increasing. He will become indifferent to the world and its pleasures.

179-(11) By watching the states of wakefulness, dream and deep slumber, it should be evident that the *Surat* is located at a very high stage, beyond these three states. The *Jíva* cannot see his own form unless he goes beyond the three states, to *Brahmánḍ*. And until he reaches the Holy Feet of *Rádhásoámi Dayál*, he cannot secure admittance into his *Nij Ghar*, nor can he obtain perfect peace and happiness. The highway for ascending to *Nij Ghar* is within everyone. But no one can proceed on this Path without the *Mauj* of the Supreme Being *Rádhásoámi Dayál* and the grace and mercy of the *Sant Sat Guru*, nor can he pass through all the intervening stages and reach the Original Abode.

180-(12) It is, therefore, proper and necessary for all those who aspire for their true and complete salvation, to meet with the *Sant Sat Guru*. After getting initiation from Him, they should begin practising the *Abhyás*. Their task will gradually be completed one day, i. e., penetrating all the covers, the *Surat* will reach the Holy Feet of the true Supreme Being *Rádhásoámi Dayál*.

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## Chapter 15

PEOPLE, IN THIS WORLD, WORK HARD FOR PROVIDING PHYSICAL AND MENTAL COMFORTS FOR THEMSELVES, THEIR FAMILY AND KINSMEN. THIS THEY GET FOR A SHORT TIME OR, AT THE MOST, FOR THEIR LIFE TIME, BUT THEY DO NOT KNOW OF THE LIFE AFTER DEATH NOR DO THEY MAKE ANY PROVISION THEREFOR. HENCE IT IS PROPER AND ESSENTIAL FOR ALL TO MAKE ENQUIRIES, REGARDING THE EVERLASTING BLISS AND HAPPINESS, FROM THOSE WHO POSSESS THESE SECRETS AND MAKE SOME ENDEAVOURS IN THIS DIRECTION. IN THIS WAY THEY CAN BECOME COGNISANT OF THAT EVERLASTING BLISS AND HAPPINESS, WHICH CAN BE ATTAINED ONLY BY THE PRACTICES OF SAINTS. WHEN THEY ARE CONVINCED OF THIS, THEY WILL FEEL VERY HAPPY.

181-(1) In this world, people work hard throughout their life, for securing happiness for themselves, their family and kinsmen. This happiness lasts for a few days or, at the most, for the whole life. They are satisfied with this much.

182-(2) Some of the human activities are very tedious and involve great risk, as for example, the profession of a soldier, taming and displaying dangerous and ferocious animals, acrobatic feats, etc.

183-(3) But people do all these things with pleasure and fervour. If they are successful, they get money, name, and fame. This pleases them and goads them to action.

184-(4) But very few apply themselves to such religious activities as would secure for them happiness in the life hereafter.

185-(5) Among those who do so, the majority is of those who engage in ceremonial and outward acts, for attaining to paradise.

186-(6) There are very few who, with a view to attaining His *Darshan* and region, perform devotion to God, the lord of three worlds. The region of happiness they attain, is not imperishable and perfect.

187-(7) Some persons style themselves as *Gyánís*. They think that they are themselves *Brahm*. In their egotism, they feel complacent and free from anxiety and fear.

188-(8) But none of them knows anything about the true Supreme Being. He has himself given out His secrets on assuming human form and manifesting Himself as *Sant*. He has rendered the spiritual exercises of proceeding inwards so very easy that everyone, young or old, can perform them easily.

189-(9) In these times, these secrets and practices are given out in *Rádhásoámi* Faith alone. Initiation in the same can be had from *Rádhásoámi Satsang*.

190-(10) The devotional activities are almost the same everywhere. Be it the *Bhakti* of gods, incarnations, *Parmeshwar* or the Supreme Being, one has to perform *Sewá* ( service ) with body, mind and riches, and perform the internal *Abhyás* ( practices ) with true humility, yearning and love. One has to be somewhat detached from the world. It is, therefore, proper and necessary, first of all, to investigate as to who is the Highest of all, and then to engage in His *Bhakti* ( devotion ) and service. Then will success, *i. e.*, true and complete salvation, be attained. If *Bhakti* and *Sewá* of a low or imperfect deity is adopted, one will have to put in the same amount of labour, to incur the same amount of expense and to conduct and behave in the same way, but the net benefit

will be much less ; true and complete salvation will not be effected nor will abode in the highest region be secured.

191-(11) The true Supreme Being *Rádhásoámi Dayál* approves of external devotion to *Sant Sat Guru* and attendance at His *Satsang*. Internally, He has enjoined the *Bhakti* ( devotion ) of and association with the *Nij Rúp* ( Real Form or *Shabd Swarúp* ) of the Supreme Being and *Sant Sat Guru*. This is *Surat Shabd Yoga*. It is, therefore, essential for those, who are desirous of everlasting bliss and happiness for their soul, to find out the *Sant Sat Guru*, attend His *Satsang*, and perform His *Sewá* ( service ) and *Bhakti* ( devotion ). He alone is the *Sant Sat Guru* who initiates into the secrets of the *Nij Ghar* ( Real Home ) and the Path leading to it, and the method of practising *Surat Shabd Yoga*. He teaches and lays stress on the internal *Bhakti* of the *Nij Rúp*, i. e., *Shabd Swarúp* of the Supreme Being *Rádhásoámi Dayál*.

192-(12) He who attends the *Satsang* of *Sant Sat Guru* and performs internal *Abhyás* with love and fervour, will, in a few days, see in this very life the effulgence of the Supreme Being. He will experience His grace, mercy, protection and help internally and externally. His trust and faith in the Holy Feet of the Supreme Being will be confirmed and His *Saran* fully developed. This will mount his prospects and expectations of future bliss and happiness. He will gradually be freed from doubts, fears and anxieties.

193-(13) The people of the world gladly engage in hard, difficult and risky activities just for the sake of some ephemeral pleasures or their livelihood. Those who perform religious ceremonies, rituals and sacrifices, spend money and undergo hardship and discomfort just for the sake of the fugitive joy and happiness in *Swarga*, *Baikunth*,

etc. Those, who are devoted to idol-worship, pilgrimages, fasting, *Haṭh Yoga*<sup>1</sup>, *Mudrás*<sup>2</sup>, etc., endure great hardship and inconvenience. But the joy they get in consequence lasts for a short time only. Again they take birth and suffer pains and pleasures.

194-(14) Hence it is necessary to perform *Satsang*, *Bhakti* and *Abhyás* for attaining the highest and everlasting bliss and happiness with great fervour, attention and firmness.

195-(15) The Supreme Being *Rádhásoámi Dayál*, however, noticed that the *Jívas* of these times are powerless and unhappy. He was accordingly pleased graciously to introduce easy *Abhyás* ( devotional exercises ) and *Bhakti*. Everybody can easily perform this to a greater or lesser extent and augment his *Bhág* ( spiritual status ). Thereby he can reach the *Nij Desh* ( Original Abode ) and attain to supreme and eternal bliss and happiness.

196-(16) In spite of so much ease, there are people who have no desire for the salvation of their soul. They know that they have to apply just a little of their body, mind and riches to this work. But they do not attend *Sant Sat Guru's Satsang* and perform His *Abhyás*. Such persons should be considered to be very unfortunate indeed. They apply their body, mind and riches to all other activities but pay no attention to the most important task of their spiritual regeneration. This deficiency can also be gradually removed, if they come before the *Sant Sat Guru*, have His *Darshan* and listen to His *Bachans* ( discourses ). The *Sant Sat Guru* can, in His grace and mercy, gradually develop their *Bhág* ( spiritual status ) and grant the fullest reward one day.

1. A particular mode of Yoga or abstract contemplation, forcing the mind to abstain from external objects ( this may be performed in various ways, such as standing on one leg, holding up the arms, inhaling smoke with the head inverted, etc. ). 2. A mode of twisting the fingers in religious worship.

## Chapter 16

EVERY HUMAN BEING IS ENDOWED WITH THREE FORCES. MOSTLY PEOPLE AWAKEN ONE OR TWO OF THEM. FOR THE WELFARE OF THE SOUL, IT IS, HOWEVER, DESIRABLE AND NECESSARY FOR EVERY ONE TO GENERATE BELIEF IN THE EXISTENCE OF THE THIRD FORCE, viz., THE SPIRITUAL FORCE, AND TO AWAKEN IT.

197-(1) Every human being is endowed with three forces. They are :— (1) physical, viz., those of the body and senses, (2) mental and intellectual and (3) spiritual.

198-(2) In fact, the real force is that of the spirit. Mind, intellect, senses, etc., are only instruments. It is the spirit-force which manifests itself as mind and intellect at the *Antah-karan-ghát* ( solar plexus ). The sense-organs are vitalized by them. This is evident from the fact that when the spirit-force is withdrawn from all these instruments, they are rendered ineffective.

199-(3) These powers cannot be fully developed without proper training. As they are, they may be good enough for routine work. But for specialized and unusual work, they have to be developed by regular training.

200-(4) For instance, a rustic or a person, who has had no training of any kind, can do no other work than carrying load, ploughing, running, driving beasts of burden, etc. His wages are also comparatively meagre. But he, who has awakened and developed the power of any sense-organ or limb by undergoing training, can perform great and astonishing feats by his hands, feet, eyes, tongue and throat, such as writing, reading, painting, singing, playing on musical instruments, dancing, acrobatic feats,

riding, soldiering, arts, crafts, etc. His earnings also are high.

201-(5) Similarly, those, who undergo training in educational institutions and cultivate intellectual powers, hold high and responsible posts under government, according to their capacity. They rule the destiny of millions of people, and manage and direct the affairs of cities and states. They are paid high remuneration. But those, who have not done so, perform manual labour and receive wages accordingly. Those who have received elementary education and know book-keeping, business methods, etc., take to business and salesmanship. But the work of governance and administration of states is not entrusted to them.

202-(6) The benefits accruing from the development of the physical and intellectual powers, are worldly. They last for a short period, at the most for the life-time. After leaving this body and the world, none of them can accompany and help the *Jīva*. This is why they are called perishable. One who is mindful of one's future and eternal good, should adopt measures for awakening one's spiritual powers. One would then have the best of both the worlds.

203-(7) The development of spiritual powers consists in carefully elevating the *Surat* internally towards higher regions. This would extricate the spirit from the domain of *Máyá*, in which it got involved at the time of its descent. It will then regain its original status and powers and receive the grace and mercy of the Supreme Father *Rádhásoámi Dayál*, whose *Ansha* (particle or emanation) it is.

204-(8) The physical and mental powers are not awakened and developed without training and exercise

and without the aid of the competent teacher. In the same way the awakening and development of the spiritual powers is also not possible without the grace and help of the *Sant Sat Guru* or the association of His sincere and loving devotee. That is, it is essential for a trainee to attend *Satsang* carefully and to perform the *Sewá* of the *Sant Sat Guru* and His loving devotees, and to practise *Surat Shabd Yoga* daily. In this way, his *Surat* will gradually be withdrawn, abstracted and elevated, and its powers will be developed.

205-(9) He, who wants to awaken and develop his spiritual powers, should minimize his attachment with the world and its objects, and his family and kinsmen. He should engender love and faith in the Holy Feet of the Supreme Being *Rádhásóamí Dayál* and *Sant Sat Guru*, attend His *Satsang* carefully, hear His discourses attentively, and ponder over and act up to them, as much as he can. He should receive initiation, and regularly perform internal practices of *Sumiran*, *Dhyán* and *Bhajan* with some love and yearning. This will concentrate his mind and spirit in the first instance, and then elevate them to higher regions. Internal bliss and happiness will also be obtained accordingly.

206-(10) As bliss is felt in the performance of *Abhyás*, so the mind and spirit will be elevated. The *Surat* will accordingly be redeemed from the region of *Máyá*. Its powers will be developed.

207-(11) According as a devotee awakens his spirit, the Supreme Being is pleased with him. He bestows on him high honours and celebrity unasked for. He is remembered for hundreds and thousands of years, as is evident from the accounts of incarnations, devotees, prophets, etc. Even after their demise, their fame and worship spread far and wide.

208-(12) Worldly people work hard and spend a good deal for getting some name and fame. They do not succeed in this fully during their life time. After their death, nobody remembers or talks about them. But those who have awakened their spiritual powers by devotion to the Supreme Being, their name and fame go on spreading far and wide, day by day. The Supreme Being confers upon them a high status that cannot be described.

209-(13) Hence all *Jívas* should regularly practise the *Abhyás* of withdrawing and raising their *Surat* according to the method taught in the *Rádhásoámí* Faith. If they succeed in this practice even to a little extent, their true and complete salvation will be effected in three or four lives. That is, they will be free from pains and pleasures of the body and the world, and the cycle of births and deaths. They will, one day, secure abode in *Dayál Desh*, and attain to the state of supreme and everlasting bliss.

210-(14) There are devotees who apply themselves to this practice with intense love and zeal. Their heart is filled with restlessness, eagerness and longing for the *Darshan* of the true Supreme Being. They soon complete their task by the grace and mercy of the *Sant Sat Guru*. The Supreme Being *Rádhásoámí Dayál* bestows upon them the status of *Sants* which is far higher than that of incarnations and prophets. Whosoever acquires this status, will, by the grace and *Mauj* of *Sat Purush Rádhásoámí Dayál*, be able to redeem millions and millions of *Jívas*.

211-(15) Those, who do not awaken and develop their spiritual power, and waste their whole life only in the pleasures and enjoyments of the world, will wander in the cycle of Eightyfour. They will remain subject to recurrent births and deaths and will continue to undergo pains and pleasures in higher and lower regions and forms of life. No one will help them in their suffering.



## Chapter 17

PLEASURES OF THREE MAIN SENSES HAVE  
ENTANGLED THE SOUL IN THIS WORLD.

THESE SENSES CAN PERCEIVE HIGHER  
PLEASURES INTERNALLY BY THE  
PRACTICE OF SURAT SHABD YOGA.

212-(1) On careful observation it would be realized that people have got involved in this world mainly due to the three senses of sight, hearing and taste. Of course, other senses also attract and bind but these three senses predominate.

213-(2) The *Jiva* is, day by day, engrossed and swallowed up in the world through seeing with eyes, hearing with ears and tasting with tongue. Because of these three sense-organs, all sorts of desires and impulses arise in the mind which he tries to satisfy. He is happy if he succeeds and he is unhappy if he fails.

214-(3) Besides these three, sex is also a source of intense pleasure and of very strong attachments. Reproduction itself is effected by this function. This urge manifests itself powerfully at a particular age in life, and a time comes when it declines appreciably.

215-(4) Entanglements in the world cause pain and pleasure. Excessive indulgence in pleasures cause disease. The sense-organs being the origin of worldly entanglements and enjoyments, it is essential first of all to control them. Of all the senses, greater check must be exercised on the three referred to above.

216-(5) All worldly objects and pleasures of all senses are perishable, ever changing and dependent on other factors. He, who remains tied to and engrossed in them, and works hard throughout his life to procure them, shall, owing to his desire and nature, go on assuming physical bodies and undergoing consequent pains and pleasures.

217-(6) There may be some who, on observing such a sorry state of this world, are filled with some fear of births, deaths and sufferings. Such a person would try to find out whether there is any place in creation which may be eternal and replete with happiness. Whether by his efforts, he can get any direct internal experience in this very life that would strengthen his faith? Such a seeker will get satisfactory answers to all such questions in *Rádhásoámi* Faith. He can learn there the secrets of that eternal and supremely Abode, and the Path leading thereto, as well as the method of proceeding internally.

218-(7) That eternal and supremely blissful region is the Abode of the Supreme Being *Rádhásoámi Dayál*. This is within every human being. The Path leading thereto starts from the plane of eyes which is the seat of the *Jiva* ( spirit ) in the wakeful condition. The entire secrets of the Path and intervening stages and the method to proceed internally are explained in the *Rádhásoámi Satsang* to a true seeker.

219-(8) The three senses, referred to above, very soon begin to perceive some bliss by performing the easy *Abhyás* of *Surat Shabd Yoga*, so graciously introduced by the Supreme Being *Rádhásoámi Dayál*, for the withdrawal, abstraction and elevation of the mind and spirit. The inner eyes see the *Swarúp* ( refulgent form ) and light,

the inner ears hear the *Shabd* and sound of various musical instruments, and the inner tongue tastes the *Amrit* (nectar), dripping from above, at the time of performing *Abhyás*. This makes *Abhyás* very pleasurable, and increases the ardour and zeal of the *Abhyási*.

220-(9) The activities of all the extant religions of the world are mostly outwardly. Whatever little inward practices have been prescribed by them, pertain to lower centres and regions. The natural protection, as vouchsafed in the *Rádhásoámí* Faith, is not to be found in them. They attach no importance to any particular region or regions. Hence the *Abhyási* gets no help and support. As the secrets of the Path and the stages are not taught to him, he makes no progress. There is no mention at all of the elevation of mind and spirit in these religions. The practitioner remains where he is, and does not imbibe true love.

221-(10) An *Abhyási* of the *Rádhásoámí* Faith can, with the help of *Shabd* (Sound) and *Rúp* (Form), rise towards the highest region, crossing the intervening stages one by one. Passing through subtle, subtler and subtlest spheres of the creation, he gets out of the bounds of *Máyá*, and stops only in the *Nirmal Chaitanya Desh* (purely spiritual region). This is absolutely spiritual and free from the impurity of *Máyá*. He obtains there supreme and eternal bliss and happiness, and is rid of pains and pleasures and births and deaths for ever.

222-(11) All persons must observe the condition of this world, its objects and pleasures, and get initiation in the devotional exercises of the *Rádhásoámí* Faith. They must commence its practice to some extent and realize its bliss and benefit in their lifetime. By doing so they

will be assured of the immense benefit in the future. Their desire to attain to the Supreme Being would become firm and strong. In this way, true and complete salvation of the soul can be effected in three or four lives.

223-(12) No doubt, *Jīvas* in these times are extremely weak and quite worthless. But *Rādhāsoāmī Dayāl*, in His special grace and mercy, ferries across all of them. He renders them all help in the performance of their *Abhyās* for the elevation of their spirit. The great glory and superiority of this Faith consists in that all this work can easily be accomplished without renouncing family and profession. The only requisite is love and eagerness for the *Darshan* of the Supreme Being. If this eagerness is there, even to a little extent, *Rādhāsoāmī Dayāl* and *Sant Sat Guru* would graciously augment it, and, one day, take the soul to His Abode.

224-(13) Those who would not act upon the above discourses and, being indifferent to the welfare of their soul, would remain engrossed and entangled in the world, shall not get rid of the cycle of births and deaths. They shall continue to suffer pains and pleasures in higher and lower regions and forms of life.

## Chapter 18

ALL ARE FOND OF SIGHT-SEEING AND AMUSEMENTS, FOR WHICH THEY CHEERFULLY APPLY THEIR BODY, MIND AND WEALTH. BY PERFORMING SPIRITUAL PRACTICES, HOWEVER, ONE CAN SEE WONDERFUL SPECTACLES OF NATURE. ALL SHOULD, THEREFORE, TURN THEIR ATTENTION IN THIS DIRECTION AS WELL.

225-(1) All persons wish to visit new places, climb mountains and see new things. Hence they travel far and wide for pilgrimage, fairs, entertainments and sight-seeing. They are pleased on seeing new buildings, cities, objects and ancient monuments.

226-(2) Travels involve considerable expenditure of money, and inconvenience. But people endure all this.

227-(3) Some people undertake difficult and dangerous journeys and spend a lot of money and bear great hardship. They give accounts of their discoveries and experiences to governments and the general public.

228-(4) The human body is a replica of the entire creation. What is outside, is represented, on a small scale, in the human body. He, who is really fond of sight-seeing, should proceed within himself. He will then see indescribably wonderful scenes. They are limitless. Such a pilgrim may proceed on throughout the whole of his life or even two or three lives, but he will always witness new and wonderful things, which will enrapture him.

229-(5) *Sants* have given some indications and secrets of the internal scenes and scenery in their writings. But they

can be correctly appraised when actually seen. They cannot be faithfully reduced to writing.

230-(6) He who wants to travel on the internal Path, should find out from the *Satsang* of *Sant Sat Guru* the secrets of the *Dhám* ( sphere ) of the Supreme Being *Rádhásoámi*, the Path leading thereto, the stages on the way and how to proceed internally. Sincerely accepting the *Saran* of the Supreme Being, he should begin practising this *Abhyás* with love and yearning. The Path will gradually be traversed, and some internal experiences will also be had.

231-(7) In the *Satsang* of the *Sant Sat Guru*, the *Jíva* would come to know as to what provision he has to make for the internal journey, and what unnecessary belongings he must leave behind. In other words, he would know what tendencies, attitudes, qualities and attributes he has to develop and acquire, and what evil tendencies, inclinations and bad habits he has to give up. Then he will be able to progress smoothly.

232-(8) When people go out for sight-seeing or pilgrimage, they leave their work and household for some time. But this is not necessary in case of internal pilgrimage. This work can be performed, while living with family and attending to profession. But it is absolutely necessary to have sincere longing for the *Darshan* of the Supreme Being *Rádhásoámi Dayál*. If it is only a little, it will gradually be increased by attending *Satsang* and performing *Abhyás*.

233-(9) Even in the case of sight-seeing, no one would bear hardship and expenses involved in travelling, unless he has real yearning for it. Similarly in *Parmárth* also, no

one can proceed on internally unless he has true longing for the *Darshan* of the Supreme Being, performs the *Sewá* of the *Sant Sat Guru* and attends His *Satsang*.

234-(10) Sight-seeing and entertainments provide joy to the eyes. New objects please the mind. But he who would perform internal journey, shall see novel and wonderful creations and spectacles. Besides this, he will get so much bliss and joy day by day, that the sights and pleasures of the world will gradually become insipid and dull. On witnessing the splendour and glory of the Supreme Being *Rádhásoámí Dayál* even to a little extent, and on realizing His grace and mercy, love and faith will be developed in the Holy Feet. He will, one day, take the pilgrim to the Highest Mansion, which is undecaying, undying and the source of *Mahá Chaitanya* (supreme spirituality), *Mahá Anand* (supreme bliss) and *Mahá Prem* (supreme love). On reaching there, the *Jíva* becomes immortal and free from decay and change, and attains to the state of supreme bliss. He is liberated for ever from the pains and pleasures of births and deaths and physical bondages. This is true redemption and complete salvation. The pilgrim of the internal Path will get this unique wealth gratis, and be redeemed very easily.

235-(11) For the reasons stated above, it is desirable that everybody should make some internal progress. This will confer on him both the advantages to the fullest extent. He will see such wonderful spectacles of Nature as are nowhere to be found in the world. His spiritual progress will be effected in the highest degree. He will be completely free from the regions of *Máyá* and *Ávágavan* (Metempsychosis) in which all are involved, undergoing pains and pleasures.

236-(12) People undertake journeys to places which are difficult to reach and involve great danger to life. They

are, therefore, expected cheerfully and eagerly to take to internal ( spiritual ) practices, which lead easily to higher regions, full of beauty. Now that the *Sant Sat Guru*, who knows the secrets of the higher regions, is there to help on the journey, there is all the reason why they should do so.

237-(13) One derives very little benefit from sight-seeing and worldly entertainments. Their memory is also short-lived. They do little good to others. But he who resolves on firmly proceeding inwards and begins the journey by the grace and mercy of the *Sant Sat Guru*, will derive such joys and benefits as cannot be described. The benefits which others derive through him are also endless. In other words, because of one pilgrim, many more will follow on, and attain to true redemption and perfect bliss. They will be saved from the pains and sufferings which would otherwise infest them life after life. This process of benefiting one after another, will extend to innumerable places, persons and ages.

238-(14) There are those, who are courageous enough to brave hardships and difficulties gladly for their own spiritual good and for that of others. They must certainly pay attention to this matter. They should receive initiation from the *Sant Sat Guru* in the internal secrets and mysteries and venture on this Path courageously. The Supreme Father *Rádhásódmí Dayál* will vouchsafe to such persons His special grace and mercy. He will complete their task easily.

239-(15) The fame of such brave and loving devotees spreads, of itself, to distant lands. By *Mauj*, innumerable souls are attracted towards them for the welfare of their soul. They derive immense benefit. Not only this. *Jívas* continue to derive spiritual benefit even after the demise of such devotees.

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## Chapter 19

PEOPLE SEEK REMEDIES FOR PHYSICAL AILMENTS. BUT NONE IS AWARE OF THE MALADIES OF MIND. SANTs AND SÁDHS ALONE KNOW HOW TO CURE THEM. THEY SHOULD BE APPROACHED FOR THE PURPOSE. OTHERWISE THE HUMAN LIFE WILL SUFFER DEGRADATION, *i. e.*, THEY WILL HAVE TO TAKE BIRTH IN LOWER FORMS OF LIFE AGAIN AND AGAIN, AND SUFFER PAINS AND PLEASURES.

240-(1) When people fall ill, they seek the treatment of a physician and take the medicine and the regimen as prescribed. They abstain from what is prohibited. It is only then that they recover sooner or later.

241-(2) In all cases the patient has to trust his physician, and to follow his instructions. If he does so, he gets well in due course.

242-(3) The *Sant Sat Guru* knows all about the body, mind and *Surat* ( spirit ) and protects them. He says that mind of every person is more or less diseased. It is, therefore, essential that he should have it treated. If one is careless and negligent, one's disease will get worse day by day. The result will be that one will have to wander in the high and low forms of life in the cycle of Eightyfour, and suffer pains and pleasures for ever.

243-(4) What is the ailment that affects the mind ? It is the desire for name, fame and sensual pleasures. He, whose mind is constantly busy giving rise to new desires and impulses, and making efforts to fulfil them, is day by

day burdening himself with the load of *Karams*. This is so, because he would perform both kinds of *Karams* ( actions ), good and bad, and will have, in consequence, to undergo pains and pleasures in future lives. This process will continue till the disease of mind is cured, i. e., mundane desires are eradicated.

244-(5) As the *Sant Sat Guru* alone can treat the mind, it is proper for all to go to Him ( His *Satsang* ), for their treatment.

245-(6) The mind can be cured of its ills by carefully listening to the *Bachans* of *Sant Sat Guru*, gradually weaning away the attention from the world, its objects, pleasures, etc. Unnecessary desires for name, fame and pleasures should be eschewed.

246-(7) A person hears discourses attentively. On observing the perishable nature of the world and its objects, he turns his attention to *Sat Padārth* ( Truth ) which ever remains the same and is the treasure house of *Mahá Chaitanya*, *Prem* and *Ánand*. In order to acquire this *Sat Padārth*, he proceeds internally from the plane of mind and senses, by performing the *Abhyás* prescribed by the *Rádhásoámi* Faith. Such a person would be able to effect change in the condition of his mind.

247-(8) For the correct performance of this *Abhyás* it is necessary to have faith in the *Bachans* ( words ) of the *Sant Sat Guru* and to commence the practices with love and yearning. If doubts and misgivings remain in the mind, or love for and faith in the Holy Feet of *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál* are wanting, this *Abhyás* ( *Surat Shabd Yoga* ), in which mind and spirit are raised upwards internally, would not be performed correctly

and successfully. Consequently, the disease of the mind would not be cured.

248-(9) The Supreme Father *Rádhásoámi* is merciful. The *Sant Sat Guru* is the true well-wisher of *Jivas*. Those, who come under His *Saran* ( protection ), surely receive His *Dayá* ( grace and mercy ). Love for and faith in His Holy Feet are gradually implanted in their hearts. At the same time their mind and senses also get purified.

249-(10) But *Jivas* are so misguided that instead of getting their disease diagnosed and undergoing treatment properly, they act in a way that further aggravates their disease. Over and above it, they are either ignorant of this state of affairs or if they take some curative measures, they indulge intemperately. Due to this, their undiagnosed disease goes on aggravating.

250-(11) When a *Parmárthi* commences the treatment of his mind, he should be careful not to meet and associate unnecessarily with big people. For, in their association, all sorts of novel and unnecessary thoughts and desires would arise in the mind, which would cause sorrows, woes and ungratefulness. These things are opposed to the ways of *Bhakti* ( devotion ). The Supreme Being and *Sant Sat Guru* are not pleased with this kind of behaviour.

251-(12) Similarly, a *Parmárthi* should not visit fairs and gatherings, entertainments and amusements, and market-places and sight-seeing, unless it is absolutely necessary to do so. There also his mind would be upset in the same way as in the company of big people.

252-(13) A *Parmárthi* should also abstain from mixing with the worldly people and indulging in gossip. In their company he would get accustomed to lies, calumny and

flattery. His time would be wasted. These things are harmful in *Parmárth*, and aggravate the maladies of the mind.

253-(14) A *Parmárthi* should not indulge in the reveries of the mind while in solitude. That is, he should not please himself with the prospects of honour, respect, pleasure, advancement, wealth, authority, progeny, etc. For, by thinking again and again of these things, one becomes obsessed by them. These thoughts are as harmful in spiritual practices as the actual indulgence in these matters.

254-(15) What has been detailed above, constitutes incontinence in *Parmárth*, which aggravates the malady of mind. It is, therefore, proper to get this malady treated in right earnest. In other words, all should attend the *Satsang* of *Sant Sat Guru* with love and attention, and regulate their life, conduct and behaviour in accordance with His *Bachans* ( teachings ).

255-(16) The *Satsang* of *Sant Sat Guru* inculcates correct ideas and understanding. Observing the worthless and perishable nature of the world and its objects, the mind gets detached from them. Understanding the majesty, bliss and glory of *Rádhásoámi Dhám*, a longing is created for securing access into that *Dhám*, and obtaining the *Darshan* of the Supreme Being *Rádhásoámi Dayál*. As the *Abhyási* traverses the Path and experiences bliss and ecstasy, his longing goes on mounting, and his mind gets purified. When love permeates the heart, the malady and impurity of the mind are removed. This very practice would, one day, take the loving devotee out of the bounds of *Máyá*, and confer on him perfect love. The mind would be purified and left behind at *Trikutí*, its proper place.

Thence the *Surat* ( spirit ) would proceed singly to *Sat Lok* and *Rádhásoámi Dhám*.

256-(17) The world and its people cause great obstacles in *Parmárth*. Therefore, a true seeker and devotee should not be guided by ignorant people in the matter of *Parmárth*. Nor should he be upset by their calumny and flattery. He should continue to attend *Satsang* and perform internal *Abhyás*. He would get some internal bliss and happiness after some time. This would augment his internal strength and love and faith day by day. Observing that his mind is getting purified, he would be convinced that this *Abhyás* will, one day, complete his task.

257-(18) None but Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* is true in the entire creation. *Surat* which is His *Ansh*, is also true because the entire functioning and sustenance of the creation of this region are obviously dependent upon it. The *Surat*, descending from *Dayál Desh*, is located in every sentient entity. But that *Surat* alone would, one day, gain admittance into *Sat Pad* and attain to supreme bliss, which adopts and strengthens the *Saran* of *Sat Guru* and the Supreme Father *Rádhásoámi Dayál* and performs the practices of *Surat Shabd*. Association with untruth or *Máyá* and the physical body, which is the cause of recurrent births and deaths and pains and pleasures, would be completely removed.

258-(19) If one remains engrossed in the objects and pleasures of body and *Máyá*, one's attachment with untruth and maladies of the mind will increase day by day. In the end, one will have to suffer the pain of

separation from them. According to one's inclination and predilection, one will again and again assume bodies and suffer pain due to addiction to pleasures. One will not be released from the cycle of *Chaurási* and the region of *Máyá*.

• 259-(20) Hence it is desirable and necessary for all to establish contact with the *Sant Sat Guru* and to join His *Satsang*. They should, for the welfare and safety of their soul, begin the spiritual practices taught by Him. By His grace and mercy, their task will gradually be completed. The mind will get purified and become happy on reaching *Trikutí*, from where it had originated. Thence, the *Surat* will proceed singly and merge in *Nij Dhám*, i. e., the Holy Feet of *Rádhásoámi Dayál*, and will attain to supreme bliss and joy.

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## Chapter 20

IF, FOR SOME REASON, ANYONE IS UNABLE TO PERFORM THE ABHYÁS OF SURAT SHABD CORRECTLY, HE SHOULD PERFORM IT ONLY AS MUCH AND AS BEST AS HE CAN. HE SHOULD FIRMLY AND SINCERELY ESTABLISH HIS CONNECTION WITH THE SANT SAT GURU AND HIS SATSANG. HE SHOULD ENGENDER TRUE AND SINCERE LOVE FOR HIM. THE SANT SAT GURU WILL TAKE CARE OF SUCH A DEVOTEE IN HIS LAST MOMENT. HE WILL, IN HIS GRACE, HELP HIM PERFORM ABHYAS IN FUTURE SO THAT HIS TASK IS ALSO COMPLETED.

260-(1) There are *Jívas* who have come under the protection of the *Sant Sat Guru*, joined His *Satsang*, and received initiation in the practices of *Surat Shabd Yoga*. Nevertheless they cannot perform *Abhyás* correctly. Their mind wavers and raises all sorts of worldly thoughts.

261-(2) These persons attend *Satsang* regularly and have some longing for the *Darshan* and *Bachans* of the *Sant Sat Guru*. They also perform some *Sewá* with body, mind and riches.

262-(3) Those, who live away from *Satsang*, devote some time to the recitation of the Holy *Bánis* everyday with fervour and zeal. Whenever they get an opportunity, they attend *Satsang* of the *Sant Sat Guru* for some time.

263-(4) If they are unable to perform *Bhajan*, they apply their mind to *Dhyán* and *Sumiran*. And if the mind does not apply itself even to *Dhyán*, they perform only the *Sumiran* of the Holy Name *RADHÁSOĀMÍ* with love.

264-(5) In short, they devote their allotted time to some *Parmārthī* activity. They feel repentant, worried and ashamed that their mind is so constituted. They are, all the time, anxious for the salvation of their soul.

265-(6) All such *Jivas* should always carefully watch their condition. They should have intense love for the *Sant Sat Guru* and His loving devotees. They should have firm faith that *Sat Guru Dīn Dayāl* will, in His grace, accomplish their task.

266-(7) Such *Jivas* should conduct themselves with humility before the *Sant Sat Guru* and His loving devotees. As their mind fails to apply to internal *Abhyās* appreciably, they should perform the *Sewā* of body and riches with love and fervour.

267-(8) The above activities would enhance love and faith, purify and steady the mind to some extent and also enable them to perform the internal *Abhyās* correctly.

268-(9) But such *Jivas* should mainly rely on the grace and mercy of the *Sant Sat Guru*. They must do their best to secure His pleasure.

269-(10) The *Sant Sat Guru* will certainly take pity on the condition of such *Jivas*. He will help them in their last moment. Bestowing love on them, He would make them perform internal *Abhyās* correctly in future. He will raise their mind and spirit to higher regions, and thus gradually take them to *Nij Ghar* one day. There they would attain to supreme bliss.

270-(11) Boundless is the grace of *Sant Sat Guru*. He easily effects the salvation of all those who win His pleasure, or sincerely love Him even though to a little extent only. In His grace, He makes them perform *Abhyās*



as much as is proper and necessary without any inconvenience and discomfort. He bestows on them great boon in lieu of a little of love and regard for Him.

271-(12) Fortunate is he who has succeeded in establishing some connection or love with the *Sant Sat Guru*. This will take him to *Dayál Desh* one day. Redeeming him from the bonds of *Máyá*, it will free him from the cycle of births and deaths and pains and pleasures.

272-(13) Infinite is the eminence of *Sant Sat Guru*. His *Darshan* is the *Darshan* of *Sat Purush*. One may or may not be conscious of this fact, but one will sincerely imbibe the effect of *Darshan*. One's spirit will sooner or later be translated to higher regions, consistent with one's *Karams*. If one's *Karams* are light, one will join *Satsang* and begin performing *Abhyás*. One will soon accomplish one's task by grace and mercy. If, however, the *Karams* are numerous and heavy, they would be exhausted and eradicated in one, two or three lives. After they have come fully into play in an appropriate form or forms of life, the individual will join *Satsang*, listen to *Bachans* attentively, get initiated in *Surat Shabd Yoga* and begin its practice.

273-(14) Besides *Parmárthí* relationship, whosoever establishes any other kind of connection with *Sant Sat Guru*, will also receive His grace and mercy in some measure and even though he does not realize His glory and eminence, his spirit will be taken care of at the last moment, and located in some region of happiness.

274-(15) A man meets and talks to a king incognito. If he succeeds in pleasing him, he is duly rewarded by the king when he assumes his dignity. It is then that the man knows whom he had met and what benefit he had derived.

Similarly, he who meets the *Sant Sat Guru*, meets with *Sat Purush*, who, besides the necessities of life, confers on him *Bhakti* ( devotion ) and *Prem* ( love ). This gift will go on enhancing the devotee's *Bhakti* and *Prem* and will go on advancing him in his *Abhyás*. One day, it will secure him admittance into the *Nij Ghar* ( Real Abode ). As he progresses in *Parmáarth*, he comes to know the *Sant Sat Guru*, and to appreciate his grace and mercy. When, in his next life, he meets Him again and by His grace and mercy recognizes Him to some extent, he performs His *Sewá*, *Satsang* and *Abhyás* with heart and soul. Seeing that his task is being done, he will feel delighted, and free from all cares and anxieties.

275-(16) Every person should understand the glory and eminence of *Sant Sat Guru*. He must engender in his heart some love for His Holy Feet, and establish some kind of connection with Him. He would thus, by His grace, be gradually released from *Kál*, *Karam*, *Mana* and *Máyá*. Gaining admittance into the *Nij Ghar* ( Real Abode ) he will attain to supreme bliss and peace.

276-(17) It is very difficult to find the *Sant Sat Guru* and to recognise Him. As He remains incognito and behaves like ordinary human beings, it is a difficult matter to find Him, join His *Satsang* and perform *Abhyás* correctly after due initiation by Him. It is not everybody who can venture this. In the first place a man's own mind is treacherous. The *Jíva* has forgotten his real creator. He has got entangled in the pleasures of the world. He does not like to leave the world. He does not like to hear that the world, its objects, family, kinsmen, etc., are undesirable and transitory. Although he knows this, he does not like the person who says so. He does not like to see his face, to remain in his company and hear his words. In the

second place the members of his family, his kinsmen, caste-fellows, friends, acquaintances, neighbours, etc., who are all under the sway of the mind, offer resistance and opposition to true *Parmáarth*. They speak ill and tauntingly about the *Sant Sat Guru*, His *Satsang* and the behaviour of His devotees. Thus they try to prevent their relations or friends from joining *Satsang*. They throw all sorts of obstacles and hindrances in their way. Even if anybody joins *Satsang*, they threaten and intimidate him in all possible ways and wean him away from the Path of *Parmáarth*. Under such circumstances, rarely anyone joins *Satsang* and sticks to it, performs *Sewá*, *Satsang* and *Abhyás*, augments his love and faith, and gets his task completed. The majority will not come to *Satsang* for fear of calumny etc. Without real ardour, it is thus difficult to meet the *Sant Sat Guru* and to generate love for His Holy Feet.

277-(18) People in the world perform all sorts of misdeeds. But no one tells them anything. The reason is that their mind which is the agent of *Kál* and Satan, takes pleasure in such acts. But everybody is afraid of joining true *Parmáarth*, lest it might result in his untimely death, or the denial of the world and its pleasures. The mentality of those, who are deserving of grace and mercy of the *Sant Sat Guru* and of the Highest Being, differs from that of the worldly people. Instead of worldly attachments they are imbued with the love of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. This love would, by His grace, be augmented day by day.

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## Chapter 21

PEOPLE OF ADVENTUROUS SPIRIT MAKE STRENUOUS EFFORTS TO INVESTIGATE THE POLAR REGIONS, TO DISCOVER NEW C O U N T R I E S, FORESTS AND MOUNTAINS, AND TO INVENT NEW MACHINES AND MEANS OF TRAVEL BY AIR, WATER AND LAND. THEY STAKE THEIR BODY, MIND AND RICHES AND PUT IN HARD WORK TO GAIN THEIR OBJECTIVE. BESIDES, PEOPLE HAVE ALREADY MADE AND ARE MAKING MANY DISCOVERIES IN THE REALM OF PHYSICS, CHEMISTY AND ASTRONOMY. THEY HAVE MADE INVENTIONS WHICH MORE OR LESS BENEFIT HUMANITY. BUT THEY KNOW VERY LITTLE ABOUT THEIR OWN INNER SELF. IT IS BUT PROPER THAT THEY TURN THEIR ATTENTION IN THIS D I R E C T I O N AND MAKE SOME INVESTIGATIONS. THIS WOULD LEAD TO THEIR REDEMPTION, AND SUPREME BLISS, AFTER DEATH.

278-(1) It is seen that brave and adventurous persons of courage, ambition, curiosity and research, apply their body, mind and money to discover new and unexplored countries, planets and knowledge, and invent new machines. All these things contribute to the comfort and benefit of mankind or enable man to witness and hear wonderful things.

279-(2) Many of these undertakings are such as result in loss of life and property. But people of courage and adventure continue their efforts to achieve success in their undertakings.

280-(3) These pursuits lead to the advancement of learning and intellect. The inventions of machinery and gadgets afford comfort and convenience in this world. But people know very little definitely as to what would happen after their death.

281-(4) There may be persons of high ambition who are determined to investigate as to who and where the true Creator is, how the *Jíva* can get happiness after death, how he can escape sufferings and what he should do in this life that he may reach his Original Home and may not have to undergo suffering in high and low regions and forms of life.

282-(5) Such a person is called *Parmárthi*. He alone is imbued with the love of the true Supreme Being. When he comes to know of the secrets and glory of the true Supreme Being *Rádhásoámí Dayál*, the love and eagerness to find Him will be generated in his heart.

283-(6) This class of seekers and investigators can learn the secrets and mysteries of the Supreme Being and the practices for approaching Him, in the *Rádhásoámí* Faith only. They cannot get detailed and satisfactory account in any other religion.

284-(7) Nothing in this world is permanent and abiding. Everything ends in time. Therefore, no reliance can be placed on learning, intellect, pleasure, joy, etc. Nor can anyone succeed in completely eradicating pains and sufferings from this world. Whatever pleasure, wealth and power one may possess, one will have to leave one day.

285-(8) Therefore, every true seeker should get answers to the questions given below. This is necessary in order that he may escape impermanent pains and pleasures of

this world and secure abode in a region which is immortal. There he would himself become immortal. He would obtain supreme bliss, free from pain and agony of any sort.

286-(9) These are the questions to be answered :—

- (1) Who is the Supreme Being ? Where is His Abode ? What is He like ?
- (2) Who is this *Jīva* ? Whence has he come ? Is he immortal or not ?
- (3) What is the position of this world ?
- (4) If the *Jīva* is immortal, what should he do to obtain immortal happiness and to reach his *Nij Dhám* (Original Abode), so that he may be completely liberated from the cycle of pains and pleasures and births and deaths ?
- (5) Some particulars of the Path and its pilgrim.

287-(10) The answers to the above questions are briefly given below :—

- (1) There is not the least doubt about the existence of the Supreme Being. The creation of this world is subordinate to the sun. The sun, in its turn, is subordinate to the higher sun. That sun is subordinate to *Sat Nam Sat Purush*. *Sat Nam* is subordinate to the Supreme Being *Rádhásoámí Dayál*. His region is *Apár* (infinite), *Anant* (endless), *Amar* (immortal), *Ajar* (undecaying), the highest of all and is an unfathomable treasure-house of *Shabd* and *Prem*. In fact, *Shabd* and *Prem* are His attributes and manifestation.
- (2) The soul or *Surat* (spirit) is a particle or ray of *Sat Purush Rádhásoámí Dayál*. Emanating from His Feet, it descended into lower regions.

Having its seat in the eyes, it is functioning in the world. Like its Source and Father, it is *Amar* ( immortal ) and *Ajar* ( undecaying ). *Shabd* is its manifestation. So long as a man speaks, he is alive. When he ceases to speak, he is dead ; his *Surat* has left the body.

- (3) This world is a region of the admixture of pure spirit and impure *Máyá*. According to *Sants*, it is the third grand division of the creation. The second grand division, called *Brahmánḍ*, is higher than this world. *Brahmánḍ* is the region of pure spirit and pure *Máyá*. The first grand division, called *Nirmal Chaitanya Desh* ( purely spiritual division ), is still higher. There is no *Máyá* there. It is the *Dhám* ( Abode ) of the Supreme Being, *Sat Purush Rádhásoámi*. This world of impure *Máyá* is subject to pains and pleasures and births and deaths. Due to this, people suffer pain and anguish.
- (4) One should receive initiation from the *Sant Sat Guru* with love and humility and begin the practice of *Surat Shabd Yoga*. One should strengthen the *Saran* of the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and go on enhancing one's love and faith. One should attend *Satsang* attentively, and perform as much *Sewá* as possible with body, mind and riches. Whenever one is away from *Satsang*, one should regularly devote some time to the recitation ( reading and studying ) of the Holy *Báni* ( and *Báchans* ) intelligently and fervently. One should try one's best to act up to these teachings.

(5) (a) *Pind* or the third grand division of Creation comprises six *Chakras* ( centres or ganglions ). The seat of the spirit is in the sixth *Chakra*. The Path of *Sants* leads up from here ( the centre of the eyes ). In *Brahmánd*, the second grand division of creation, there are three stages. Beyond them, there is the expanse of *Mahá-Sunna*, which constitutes a barrier between the *Nirmal Chaitanya Desh* ( purely spiritual division ) and the region of *Brahm* and *Máyá*. In the first grand division or the *Nirmal Chaitanya Desh*, there are four stages. The *Nij Dhám* ( Original Abode ) of the Supreme Being *Rádhásoámi* is beyond them.

(b) The *Abhyási* ( practitioner of *Surat Shabd Yoga* ) will experience bliss and joy as he hears *Shabd* and sees *Swarúp* or light on the way. He will perceive some grace and mercy of *Rádhásoámi Dayál*. This will enhance his love and faith ; and he will get detached from the world. As, by grace and mercy, he progresses in his *Abhyás* ( spiritual practices ), he will enjoy bliss and love and faith will be generated in him. For further elucidation, *Bánís* and *Bachans* should be referred.

288-(11) A true and earnest seeker will be highly pleased to read what has been stated above. He will be whole-heartedly ready to accomplish his task, viz., getting the *Darshan* of the Supreme Being. In him, love and respect for the *Sant Sat Guru* will be inculcated, and he will begin the *Abhyás* as taught by Him. Gradually he will make progress.



289-(12) In this way, the devotee will realize the truth of the words of *Sants*. On perceiving grace and mercy, his love, faith and ardour for the Holy Feet of the Supreme Being *Rádhásoámí Dayál* will be enhanced. One day, he will reach *Dhur Dhám* (Topmost Region), and accomplish his task.

290-(13) The association and words of such a loving and earnest devotee will be of much benefit to many people. That is, they would also join *Parmárth*, increase their *Bhág* and become deserving of true salvation. This process will go on extending in future.

291-(14) On getting some internal bliss and realizing the grace and omnipotence of the Supreme Being, a sincere devotee and his associates will know what true *Parmárth* is. They will be highly pleased on the development of their *Bhág*. They will realize the immense difference between worldly investigations and their results, and search in the sphere of *Parmárth*. Instead of conducting researches and investigations about worldly objects, if people turn their attention inwards and carry on investigations and proceed within themselves, they would receive immense, invaluable and everlasting spiritual benefit.

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## Chapter 22

FOR LEARNING OR PERFORMING ANY WORLDLY TASK IT IS NECESSARY TO HAVE EAGERNESS, A TEACHER AND THE ASSOCIATION OF THOSE ENGAGED IN LEARNING. SIMILARLY FOR SPIRITUAL REGENERATION ( *PARMÁRTH* ), THE LOVE OF THE SUPREME BEING, THE *SAT GURU*, AND ASSOCIATION OF LOVING DEVOTEES ARE ESSENTIAL REQUISITES. IT IS ONLY THEN THAT *ABHYÁS* CAN BE PERFORMED PROPERLY AND PROGRESS MADE GRADUALLY.

292-(1) No worldly job, learning, skill and art can be learnt without eagerness to learn and the help of a teacher. If one works in association with other learners, one's progress will be faster and eagerness sharper.

293-(2) In like manner, the attainment of true *Parmáarth* is not possible without *Sant Sat Guru*, His *Satsang*, love and eagerness. It is, therefore, essential that a true and earnest *Parmárthí* should find out the *Sat Guru* and join His *Satsang* with humility and sincerity.

294-(3) On the very first day, one cannot fully understand the glory and eminence of the *Sant Sat Guru*, His *Satsang* and His status. If one continuously attends *Satsang* for four or five days or more, and listens to the discourses attentively and ponders over and ruminates upon them, one will realise that *Rádhásóamí* Faith is the highest and sublimest of all the religions in the whole

world. It alone leads to *Dhur Pad* ( Highest Region ). The detailed description of the Path and stages and the practices for proceeding inwardly have not been given in the books of any other religion as clearly and lucidly as has been done by *Rádhásoámi Dayál*.

295-(4) Therefore, a true and sincere *Parmárthi* should give up wanderings and prejudices and begin the *Abhyás* of the *Rádhásoámi* Faith seriously. He should hear and understand the discourses and minimize his attachment with the world and its people, and *Máyá*, its objects and pleasures. He should not raise unnecessary desires for their acquisition.

296-(5) When *Satsang* is attended in this manner, attachment and regard for the world and its pleasures will begin to diminish. Proportionately the importance of *Parmárth* will permeate the *Chit* ( mind ). The *Abhyás* will be performed correctly to some extent. By grace, some bliss will also be had internally. Eagerness and zeal will be enhanced.

297-(6) *Sant Sat Guru* graciously takes such a true and sincere *Parmárthi* under His direct protection. He takes care of him in every way, and advances his comprehension, understanding and *Abhyás*. This loosens his worldly attachments and bondages day by day and enhances his love and faith. The *Parmárthi* regulates his conduct and behaviour according to the pleasure of the *Sat Guru*.

298-(7) By watching the devotion of loving devotees in *Satsang*, love and enthusiasm of a true *Parmárthi* are awakened. He too begins to advance in *Bhakti* day by day. His mind and spirit begin to ascend gradually.

299-(8) *Mana*, *Máyá*, *Kál* and *Karam* create all sorts of obstacles in the way of a devotee. But they are gradually

removed by the grace and mercy of *Sant Sat Guru* and the application and efforts of a true and sincere *Parmárthí*. This facilitates the performance of spiritual practices.

300-(9) Family members, caste-fellows, friends and acquaintances of a sincere *Parmárthí* speak disparagingly of *Satsang*. They try to wean him away from *Satsang* by various threats and intimidations. But by the grace and mercy of *Rádhásoámí Dayál* and *Sant Sat Guru*, their machinations prove ineffectual. On the other hand, they fortify a true *Parmárthí*, and whet and strengthen his love and faith.

301-(10) A man's family members, caste-fellows, friends and acquaintances help him in his worldly undertakings and activities. It is, however, a sad state of affairs that instead of helping him they put obstacles of all sorts and show hostility and animosity where his real spiritual progress is concerned. But by the grace and mercy of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru* their hostility and opposition can cause no harm to him. On the other hand, he considers all these people to be ignorant, petty-minded and antagonists to the devotion of the Supreme Being. Therefore, his love and attachment for them go on decreasing day by day. His internal purification is effected expeditiously.

302-(11) Love or deep longing is an invaluable asset. It purifies the heart. It removes worldly desires and curbs evil tendencies.

303-(12) Fortunate is he who is endowed with love. He alone will receive grace and mercy of the true Supreme Being and *Sant Sat Guru*.

304-(13) He who possesses the love for the Supreme Being, would gradually become dear to all. He will have love and kindness for all. He will always be happy. He will only long for more and more love.

305-(14) The devotees and lovers of the true Supreme Being are always serene and tranquil. They are satisfied with what the Supreme Being grants them.

306-(15) True humility ( *Dīnta* ) is the ornament of devotees, and to forgive is their nature.

307-(16) True devotees apply their body, mind and riches to the *Sewá* ( service ) of the Supreme Being and *Sant Sat Guru* very gladly and ardently. The only desire that predominates is to secure the pleasure of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*.

308-(17) A loving devotee is under grace and mercy to such an extent that nothing can allure or beguile his mind and spirit in internal *Abhyás*, and no objects or pleasures of *Máyá* can entangle him in the world.

309-(18) Where there is love, there is intelligence and bliss. Where there is no love for the Holy Feet of the Supreme Being, there is perversity, indiscretion and distress.

310-(19) This love will be had in the company of the *Sant Sat Guru* and His loving devotees. There is no other right way of attaining it. Love is a gift of the *Sant Sat Guru*. He grants this gift to all those with whom He is pleased.

311-(20) It is not possible to reach the *Dhám* ( Abode ) of the Supreme Being without love. Therefore, every true *Parmárthí* should first seek the *Sant Sat Guru*, and

secure His pleasure by attending His *Satsang* and performing His *Sewá*. Then will he receive the gift of love. All his tasks will be accomplished by love. His attachment with all others will be converted into deep love for the Holy Feet of the *Sant Sat Guru* and the Supreme Being. Thereafter his mind and *Surat* will begin to ascend. Gradually he will reach the abode of the true Supreme Being one day, get His *Darshan*, and rest in His Holy Feet.

312-(21) That religion is hollow and sham, which does not lay stress upon the love of the Supreme Being and the *Sant Sat Guru*, and does not prescribe means for attaining it. True and complete salvation can never be effected by that religion. It is, therefore, proper for a true *Parmárthí* to join *Rádhásoámi* Faith and not to waste his time in any other religion. For, no other religion prescribes means for effecting purification and ascension of the mind and spirit. All other religions are given to show and outward activities only.

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## Chapter 23

SPIRIT AND MATTER HAVE FORMED A KNOT. THE  
*JÍVA* HIMSELF HAS CREATED MANY BONDAGES IN  
 THE WORLD. IT BEHOVES EVERYONE TO  
 BEGIN TO UNDO THIS KNOT AND TO  
 LOOSEN HIS TIES WITH THE WORLD  
 BEFORE HIS DEATH. THIS WILL SAVE  
 HIM FROM PAIN AND ANGUISH.  
 AT THE TIME OF DEATH, HIS SPIRIT  
 WOULD EASILY DEPART THIS LIFE,  
 AND PROCEED TOWARDS ITS  
 ORIGINAL HOME.

313-(1) During the descent of *Surat*, the first knot of *Chaitanya* ( spirit ) and *Jarh* ( matter ) was formed at *Trikutí*. There the *Chaitanya* commingled with *Máyá*. On further descent, this union became more and more pronounced, so much so that the spirit has been strongly united with mind, senses and body.

314-(2) Right from the time of birth, the spirit current descends and spreads throughout the body, till youth. . It forms strong bonds with every part of the body.

315-(3) During this very period the *Jíva* creates attachments with his family, kinsmen, caste-fellows, friends and acquaintances. As he takes pleasure in various objects and enjoyments, he gets further entangled here.

316-(4) In short, due to attachment with various individuals, objects and pleasures, *Jívas* have to suffer untold miseries and afflictions in the world. Besides suffering from their own actions, they are affected by the

actions of others (when they are in trouble). There appears to be no escape from them.

317-(5) At the time of death, *Kál* pulls the mind and spirit upwards. But due to their inclination and attachment, they are deflected towards the body and the objects to which they are attached. This tug of war causes great pain and shock.

318-(6) Nobody takes measures to reduce or remove this suffering although all have to undergo it, at the time of death, to a greater or a lesser extent, either outwardly or inwardly. Nay, the majority is quite ignorant of it. People are so much engrossed in the affairs of the world that they do not even think what will happen to them at the time of death.

319-(7) The Supreme Being *Rádhásoámi Dayál* having manifested Himself as *Sant Sat Guru*, has said that it is incumbent upon all to take measures in this very life to cut asunder or reduce their bondages, both external and internal. This will be done by performing *Abhyás* according to *Rádhásoámi* Faith.

320-(8) These measures consist in listening attentively, in seclusion, to the *Shabd*, which is resounding at all times within everybody. The devotee should raise his mind and spirit along with this Sound. In like manner he should perform *Dhyán* of the presiding deities or of the *Guru* regularly. In this way, the mind and spirit would rise stage by stage and obtain some bliss.

321-(9) This *Abhyás* would loosen the internal and external attachments. As one gets pleasure in *Abhyás*, one's mind and spirit will withdraw from all sides, and ascend internally to some extent.



322-(10) The world and its pleasures are all perishable. Members of family, kinsmen, caste-fellows, etc., are all selfish. Nobody in this world has true and perfect happiness. When these hard facts are realized and corroborated by experience, one would cut asunder all unnecessary bondages and would loosen those that are necessary. One would begin the *Abhyás* carefully and ardently with a view to getting *Darshan* of the Supreme Being.

323-(11) The above understanding will be acquired by attending the *Satsang* of the *Sant Sat Guru* and performing His spiritual practices. It is, therefore, essential first of all to seek the *Sant Sat Guru*. When, by *Mauj*, He is met with, one should attend His *Satsang*, listen to and ponder over His discourses, get initiated by Him and begin performing the *Abhyás*.

324-(12) Except the *Sant Sat Guru*, none else is a true friend and well-wisher in this world. He protects the *Jíva* at all times. This is subject to the condition that the *Jíva* should sincerely accept the protection of the *Sant Sat Guru* as far as possible and begin to follow His instructions. To such a *Jíva*, He will impart His grace and mercy and make him perform necessary *Abhyás*. By attaching the *Jíva* to His Feet, He will loosen his bondages internally and externally. Such a *Jíva* will suffer very little agony and pain at the time of death. The *Sant Sat Guru* will, at that time, graciously grant His *Darshan*, attract his *Surat* to His Holy Feet, and locate it in some higher and happier region. Till the *Adhikár* (fitness) for gaining access into the Highest Region is acquired by the performance of *Abhyás*, the *Sant Sat Guru* will make the *Jíva* take birth in human form again and again. But in each subsequent birth, He will make the

*Jiva* perform *Abhyás* stage by stage and locate him in higher and happier regions. One day, He will take the *Surat* to the *Rádhásoámi Dhám*, and merge it in supreme and everlasting bliss. Complete release from births and deaths and pains and pleasures of physical bodies will be secured.

325-(13) The Supreme Being *Rádhásoámi Dayál* has showered this immense grace and mercy on *Jivas*, in the present age. This cannot be attained in any other religion. There *Jivas* suffer in consequence of their *Karams*, and the cycle of their *Chaurási* never ends. *Sants* alone can terminate this cycle in case of all those who come under *Saran*. Born in human form twice, thrice or at the most four times, they are made to perform *Bhakti* ( devotion ) and *Abhyás* (*Surat Shabd* practice), and taken to the *Nij Ghar* (Real Home). All the knots of *Jaṛh* (matter) and *Chaitanya* ( spirit ) formed at various stages are untied. In other words, as the *Surat* rises higher and higher, it is released from bonds of *Máyá*.

326-(14) In *Pinḍ*, the *Surat* is under the stress of the covers of *Mana* ( mind ) and *Máyá* ( matter ). These covers wrap the *Surat* and form its bodies, subtle, coarse, etc. No one can be released from these wrappers or covers, i. e., bodies, without love for and faith in *Sat Guru* and the Supreme Being *Rádhásoámi Dayál*, and without the *Abhyás* of *Surat Shabd*. The *Surat* ascends towards higher regions by catching hold of the thread of *Shabd*, it is freed from *Bhava-ságar* ( ocean of existence ), i. e., the region of *Máyá* ; and its bondages get loosened and removed.

327-(15) The knots of *Jaṛh* ( matter ) and *Chaitanya* ( spirit ) cannot be loosened nor the covers be removed without raising the mind and spirit internally towards

higher regions. In no extant religion of the world, is there any mention of the secrets and mysteries of the Supreme Being, His region, the Path leading thereto, the intermediate stages, or the method of proceeding inwards. It is, therefore, quite evident that they cannot confer true and complete salvation.

328-(16) The salvation of the soul can be very easily and graciously attained in *Rádhásoámi* Faith alone. It, therefore, behoves all those who are desirous of being saved from births and re-births and undergoing consequent pains and pleasures to join *Rádhásoámi* Faith, get initiated in *Surat Shabd Yoga*, strengthen the *Saran* of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, and begin performing *Abhyás*. They will thus be saved completely.

329-(17) The practices of *Surat Shabd Yoga* have been rendered so easy by *Rádhásoámi Dayál* that a boy, a youth, an old man, a male or a female, can easily perform them. One is not required to suspend, retain and elevate the breath in the practice of *Surat Shabd Yoga*. What is required is to listen intently and attentively to the *Shabd* ( Sound ) resounding within everybody at all times, after due initiation. Its effect and benefit will be apparent in a short time. Love for and faith in the Holy Feet of the Supreme Being and *Sat Guru* and also in this *Abhyás* will go on gradually increasing, and, one day, the task will be completed.

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## Chapter 24

IN THIS WORLD, HUMAN FORM IS THE MOST SUPERIOR. LINEAMENTS OF THIS FORM CAN BE TRACED IN ALL THE LOWER FORMS WITH VARIATIONS. A SEEKER MUST, THEREFORE, INQUIRE ABOUT THE ORIGIN OF THIS FORM, FOR THIS FORM MUST BE PROGRESSIVELY SUBTLER, MORE REFULGENT AND MORE POWERFUL IN HIGHER REGIONS, AND THE REAL *ARUP* (FORMLESS) IS BEYOND THE REGION OF THE ORIGIN OF THE PRIME FORM. HENCE ONE SHOULD ATTAIN TO THAT *ADI SWARUP* ( PRIME FORM ) AND REAL *ARUP* (FORMLESS). THAT IS THE *DHAM* ( ABODE ) OF THE SUPREME BEING. P E R F E C T AND EVERLASTING HAPPINESS AND BLISS WILL BE ATTAINED WHEN *SURAT* REACHES THERE.

330-(1) Of all the living beings in this world, human form is the noblest. This form represents to a great extent the manifestation and refulgence of the Supreme Being. That is why, man rules over all living beings. Nay, he even harnesses elements and *Gunas* (the materials of *Máyá*) for his comforts as needed.

331-(2) Lineaments of the human form with changing variations is present in all living beings in this world. Gradually some of the powers with which a man is endowed go on decreasing or increasing in the lower animals. Nevertheless, man takes work from all.

332-(3) Just as the outline of the human form is traceable in the lower forms, similarly this human form is the replica of some higher and nobler forms. The forms

in the higher regions, must of necessity be subtler, more refulgent and more powerful than the human form. But those regions cannot be seen with human eyes.

333-(4) The *Sant Sat Guru* is *Khás Musáhib* or *Putra* ( Special Companion or Son ) of the Supreme Being. He knows fully the secrets of the entire creation. He says that the entire creation has been evolved by the current which emanated in the beginning from the Holy Feet of the Supreme Being. This current has descended, stopping at various stages and evolving creations there. In this way, many spheres have been created one after another. The creation of every sphere is more or less on the same pattern as that in the next higher sphere.

334-(5) Human form is the representation of the entire creation on a small scale. All the spheres and creations thereof are represented in the human form, in miniature. He who elevates his mind and spirit within himself through *Abhyás* of *Sants*, can witness internally all the creation.

335-(6) The Supreme Being is *Arúp* ( Formless ), *Apár* ( Infinite ), *Anant* ( without end ), *Akah* ( Indescribable ) and omnipresent. He is *Ek-deshí*<sup>1</sup>, as well as *Sarva-deshí*<sup>2</sup>. In His own region, He is without covers, there being no *Máyá*. In the rest of the creation, He permeates through *Máyá*. The Prime Current has emanated and descended from the Holy Feet of the Supreme Being in His region, evolving creations on its way. *Máyá* appeared at some distance from this Current. This Prime Current removed the covers which had wrapped the spirit and used them ( covers ) in the evolution of creation. It was at this stage that spirit and the most pure form of *Máyá* coalesced for

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1. Confined to one region. 2. Pervading the entire creation, Immanent, Transcendental.

the first time. And it was here that the Prime Form manifested itself. The outline or replica of this *Swarúp* ( Form ) is present in all the lower regions, with variations from stage to stage. The human form represents to some extent the Prime Form.

336-(7) The *Ádi Dhár* ( Prime Current ) is the current of Spirit and Sound ; Sound being the first manifestation of *Chaitanya* ( Spirit ). Thus the entire creation has been brought about by *Shabd*. *Shabd* is manifest in some forms, and in others it is latent. *Shabd* or Sound is manifest in living beings. When a child is born, it, first of all, makes sound. This indicates that it is alive. When *Shabd* or sound ceases, a person is dead.

337-(8) The entire creation is comprised of currents. The current, which has descended to *Pinḍ* and is located in the eyes, is the current of *Shabd*, light and life. He who is desirous of witnessing higher creations and reaching the region of the Supreme Being should catch hold of the current of *Shabd* and proceed within. Listening to the Sound accompanying the current of *Shabd*, he should journey onwards.

338-(9) There is no *guru* equal to *Shabd*. Nor is there anyone who can shed light, and guide, in the darkness, as is done by *Shabd*. Therefore one should get initiated in the method of *Shabd* practice and traverse the Path.

339-(10) *Shabds* of all the stages lying between the Abode of the Supreme Being and the seat of the spirit in *Pinḍ*, are different. In order to proceed from one stage to the next, one has to catch hold of the *Shabd* of that region. In this way, catching hold of the *Shabds* of various stages, one has to proceed upwards. Similarly, one has to contemplate the form of a region ( or that of *Sat Guru* at

that stage ) and secure access to it. Thus, by the practice of *Dhyán*, it is possible to go to the second, third, fourth and fifth regions. The fifth is the stage where the *Ádi Swarúp* ( Prime Form ) manifested itself.

340-(11) The *Rádhásoámi* Faith alone describes fully the Path, the intervening stages, their *Swarúps* ( Forms ) and *Shabds* ( Sounds ). Initiation in these secrets, viz., the modes of practising *Dhyán* and *Bhajan* may be learnt from *Rádhásoámi Satsang*. No other religion prevalent in the world these days, gives out this secret and the easy *Abhyás* revealed by the Supreme Being *Rádhásoámi Dayál* when He appeared as *Sant Sat Guru*.

341-(12) Hence he who is desirous of seeing all the *Swarúps* ( Forms ) of the deities of higher regions, and is really eager to reach the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, should visit *Rádhásoámi Satsang* and attend *Satsang* for some time. When he has understood the principles of the Faith and accepted the conditions for initiation, he should get initiated and begin performing the *Abhyás*.

342-(13) The Supreme Being *Rádhásoámi Dayál* is showering immense grace and mercy upon the *Jíva* in these times. If a person takes His *Saran* and performs *Abhyás* of *Surat Shabd* even for three days, he is saved from the cycle of *Chaurási* and, after death, he is located in a higher and happier region. He is born in human form twice or thrice. Then by grace and mercy, he performs necessary spiritual practices. Ultimately he ascends to the *Nij Dhám* (Real Abode) where there is everlasting bliss and happiness.

343-(14) The special privilege accorded now is that nobody is required to leave his home, family and vocation. *Rádhásoámi Dayál* makes the devotee perform *Abhyás* for

two, three or four hours every day. He grants true redemption as a gift and takes him to the *Nij Dhám* (Original Abode). This region is the fountain-head of supreme bliss and love. On reaching there, the devotee is made absolutely free from births and deaths and pains and pleasures of physical bodies.

344-(15) In *Rádhásoámi* Faith, there are no restrictions as to timings etc. for the performance of *Abhyás*. Whenever and wherever one has time and inclination and a fit place, one may perform *Abhyás* for half an hour or more. One should ordinarily engage in *Abhyás* for half an hour. But if one gets sufficient pleasure in *Abhyás*, one may do so for a longer period. During the course of day and night, one may thus perform *Dhyán* and *Bhajan* as many times as one likes.

345-(16) If one does not perform spiritual practices of reverting within oneself and remains engrossed in the pleasures of the world, one would continue to be filled with these desires. In consequence, one will be subjected to pains and pleasures of births and deaths. Repentance at the time of death or thereafter will be of no avail.

346-(17) It is, therefore, proper and essential for all to begin performing, to some extent at least, the *Abhyás* of *Dhyán* and *Bhajan* according to the *Rádhásoámi* Faith. They will then be saved from the cycle of the Eightyfour. They will slowly and gradually proceed towards, and one day reach, the *Nij Dhám* (Original Abode), and attain to a state of supreme and everlasting bliss.



## Chapter 25

ALL JÍVAS PASS THROUGH THREE AWASTHÁS ( STATES ).  
 IN THE FOURTH STATE OF TURIYÁ, THEY WILL SEE  
 THEIR REAL FORM, AS IT IS IN PINḌ. THENCE  
 THEY SHOULD PASS THROUGH THE THREE  
 AWASTAHÁS (STATES) OF BRAHM IN BRAHMÁND,  
 AND SEE THE NIJ RUP (REAL FORM) OF SURAT  
 IN DASWÁN DWÁR. PROCEEDING FURTHER  
 AND ASCENDING TO DAYÁL DESH, THEY  
 SHOULD HAVE DARSHAN OF THE  
 SUPREME BEING AND TRUE PARENT  
 SAT PURUSH RÁDHÁSOÁMÍ. THIS  
 IS THE NIJ DHÁM (REAL ABODE)  
 AND THERE ALONE WILL  
 SURAT OBTAIN TRUE AND  
 PERFECT HAPPINESS.

347-(1) *Sants* have divided the entire creation into three grand divisions. First is the *Nirmal Chaitanya Desh* ( purely spiritual division ), where there is no admixture of *Máyá*. This is *Sat Purush Rádhásoámí Dhám* ( Region ) or the *Sant Desh* ( Region of *Sants* ). Second is the *Nirmal Chaitanya* and *Shuddh Máya Desh* ( region of pure spirit and the pure form of *Máyá* ). Here *Chaitanya* ( spirit ) has commingled with *Shuddh Máya* ( pure *Máyá* ). It is in this region that *Máyá* appeared. This is called *Brahm* and *Máyá Desh* ( region of *Brahm* and *Máyá* ), as also *Brahmánḍ*. Third is the *Nirmal Chaitanya* and *Malín Máya Desh* ( region of pure spirit and impure *Máyá* ). Besides mixing with *Shuddh Máya* ( pure *Máyá* ), here *Chaitanya* ( spirit ) got mixed with *Malín Máya* ( impure form of *Máyá* ) as well. This is called *Jíva* and *Ichchhá Desh* ( region of

*Jíva* and individual desire ). *Pinḍ* is another name of this region.

348-(2) The spirit current is an *Ansha* ( particle, emanation ) of the Supreme Being *Rádhásoamí Dayál*. It descended from His *Nij Dhám* ( Original Abode ). Passing through the intervening stages or spheres in the *Nirmal Chaitanya Desh* ( first grand division ) and the *Brahm* and *Máyá Desh* ( second grand division ), it has come to be located in *Pinḍ* at the eyes. Here the spirit is passing through three अवस्था *Awasthás* ( conditions ) and three शरीर *Sharírs* ( bodies ) and their three मंडल *Mandals* ( spheres or regions ). The three states are जाग्रत *Jágrit* ( wakeful state ), स्वप्न *Swapna* ( dream state ) and सुषुप्ति *Sushupti* ( sound sleep state ). They pertain respectively to स्थूल *Sthúli* ( physical ), सूक्ष्म *Sukshma* ( subtle ) and कारण *Káran* ( causal ) bodies. Beyond these three states, is the seat of *Surat* ( spirit ) in *Pinḍ*, which is called the fourth अवस्था *Awasthá*, i. e., तुरिया *Turiyá*.

349-(3) Likewise, there are three *Swarúps* ( forms ) of *Brahm* in *Brahmánd*, and corresponding to them, there are three *Awasthás* and three *Mandals*. Beyond them is the *Nij Rúp* ( real form ) of the *Surat* ( spirit ). Further up are *Mahá-Sunn* and *Bhanwarguphá* ( the portal of *Sat Purush Rádhásoamí Desh* ).

350-(4) Within the bounds of *Pinḍ Desh*, all *Jívas* daily pass through the above three *Awasthás*. But they do so in sleep. Whosoever wishes to acquire the power of passing through these states at will, should perform the *Abhyás* of the *Rádhásoamí Faith*. This will confer on him the power to do so.

351-(5) The seat of the *Surat* ( spirit ), in its wakeful state, is in the eyes. Seated here, it establishes connection with the body and the world, and feels pain and pleasure. The spirit current is withdrawn from eyes inwards at the time of death, and during sleep. Hence one, who is desirous of securing release from bodily bondages and concomitant pains and pleasures, and recurrent births and deaths, should take steps to withdraw inwards and upwards from the seat of eyes. For, a man, under the influence of sleep or chloroform, is oblivious of his body and the world ; he does not feel pain, when his body is operated upon at any place.

352-(6) *Rádhásoámí* Faith alone explains clearly how to withdraw the spirit-current, detailing the secrets of the *Dhám* ( Abode ) of the Supreme Being and the Path and stages thereon. No other religion has done this clearly and fully.

353-(7) It behoves all to pay some attention to, and to work for, the welfare of their soul. In case they remain wholly engrossed in the world, and throughout their whole life work hard to procure wealth, fame, pleasure, etc., and this desire remains uppermost in their mind, their *Surat* ( spirit ) will, after leaving *Pinḍ* at the time of death, and passing through the region of three *Awasthás*, reach *Chaitanya Ákásh* ( the celestial region ) which is below *Sahas-dal-kanwal*. But because of the strong desires for the world and its pleasures, it will again assume some physical body according to its *Karams*. It will take birth, and resume the same kind of activities which it was doing in its previous birth. At each death, it will have to part with wealth, property, family, kinsmen, house, body, etc. This cycle of births and deaths will not terminate, until and unless the secrets of the *Nij Dhám* ( Original

Abode ), the Path, etc., are learnt from the *Sant Sat Guru* or the *Sádh Guru*, and practices for reverting to *Nij Dhám* ( Original Abode ) of the true Supreme Being are performed.

354-(8) Redemption from physical bondages and the thralldom of *Máyá* is not possible without the grace and mercy of *Sant Sat Guru* or *Sádh Guru*. One desirous of emancipation should seek *Sant Sat Guru* and His *Satsang*. The *Sant Sat Guru* gives out the secrets of the *Dhám* ( Region ) of the Supreme Being, the Path leading thereto and the intervening stages. He grants initiation into the practices of *Surat Shabd Yoga*. He teaches how to raise the *Surat* by listening to the *Shabd* ( Sound ) resounding within. He enjoins the adoption of the *Isht* ( goal ) of the Holy Feet of the Supreme Being *Rádhásoámí Dayál*, with firm determination to secure admittance into His *Dhám* ( Abode ).

355-(9) When on getting initiation from the *Sant Sat Guru* the devotee performs internal *Abhyás*, his condition is transformed, according as he is able, by the grace and mercy of *Rádhásoámí Dayál* and the *Sant Sat Guru*, to effect withdrawal and ascension of his spirit. On realizing the grace and omnipotence of the Supreme Being and witnessing His refulgence, his love for and faith in the Holy Feet will be enhanced. His mind will get detached from the world and its pleasures, and to that extent he will not feel the pain and pleasure of the world and the body. By steadily progressing in *Abhyás*, he will one day reach the *Nij Ghar* ( Real Home ), viz., the Holy Feet of *Sat Purush Rádhásoámí Dayál*. He will be released from the pain and agony of births and deaths, on attaining to supreme and everlasting bliss.

56-(10) The *Surat*, on its way, will pass through *Brahmánḍ*, the second grand division. It will perceive all the three *Awasthás* of *Brahm*. Proceeding further, it will see its own *Rúp* ( form ). Thence it will, by the help of *Sant Sat Guru*, enter *Sat Lok* and have the *Darshan* of *Sat Purush*. Then, by the grace of *Sat Purush*, it will attain to the Holy Feet of *Rádhásodmi Dayál*.

357-(11) This task cannot be completed in one life. Of course, there are devotees who fervently adopt the *Saran* of *Sant Sat Guru* and His *Satsang*, and, giving up hypocrisy, attend *Satsang* and perform *Abhyás* with love and eagerness. The *Sant Sat Guru* will certainly take such a devotee to *Nij Dhám* in two or three or at the most four lives. Till he reaches *Dhur Dhám* ( Highest Region ), he will go on taking birth as a human being. In each successive birth, he will resume *Abhyás* from the point he had attained in the last birth, and proceed further on. In this way, every life will be better than the previous one. He will get the *Satsang* of the *Sant Sat Guru* in each life, and his love will go on increasing.

## Chapter 26

EVERYBODY TRIES TO ACQUIRE PLEASURE AND TO AVOID PAIN. BUT PERFECT HAPPINESS CANNOT BE HAD IN THIS WORLD. AN EARNEST SEEKER SHOULD ENQUIRE IF THERE IS A REGION WHERE EVERLASTING HAPPINESS, ABSOLUTELY FREE FROM PAIN AND SUFFERING, IS AVAILABLE. THIS CAN BE FOUND OUT IN RĀDHĀSŌĀMĪ FAITH ONLY. THAT REGION CAN EASILY BE ATTAINED BY PERFORMING THE PRACTICES OF SURAT SHABD YOGA AND ADOPTING THE SARAN OF RĀDHĀSŌĀMĪ DAYĀI.

358-(1) In this world, there is very little happiness and much suffering. Happiness is short-lived. But some sufferings last the whole life.

359-(2) Thus all have to suffer in this world to some extent. Although they do their best to ward off their trouble, they are visited by them from time to time. Moreover, some trouble are irremediable. They have to be endured willynilly.

360-(3) Thoughtful persons carefully observe the condition of this world. They learn about the people of the past from histories and other records. Seeing innumerable gradations in creation, they realize that there must be various regions in creation one above the other. In the higher ones, there must be greater happiness and lesser suffering. And there must be a region of supreme bliss and happiness which is free from pain and suffering

and births and deaths. Therefore, everyone should aspire after such a place, and take appropriate measures for the attainment of the same.

361-(4) But the first thing to find out is the whereabouts of the higher and the highest regions of perfect happiness and bliss, the Path and the mode of locomotion leading thereto, the condition of the traveller on the way, how he should behave in this world, with its people, with his fellow travellers and with his Guide.

362-(5) The associates of the world are called *Sansáris* (worldly people). They all work in their self-interest. When their object is fulfilled, their interest disappears gradually. Hence they are temporary friends, at the most, for a life time. They can render no help in serious calamity or suffering, nor can they keep company after death.

363-(6) He, who gives out the secrets and whereabouts of the region of supreme happiness and bliss, initiates in the practices leading thereto, and guides on the Path, is called the *Sant Sat Guru*. He is the true well-wisher of the *Jiva*, and helps him at all times and in all circumstances. His grace and mercy is available not only in this life, but continues even after death, and in all subsequent births, till the *Jiva* reaches the highest region which is the source and fountain-head of the greatest happiness. One, who is proceeding towards that region of happiness, is called a *Premí* (lover) and *Bhakt* (devotee). The love and friendship of such loving devotees is dependable and reliable. As all of them are destined for the same region of happiness, their company, like that of the *Sant Sat Guru*, can endure up to *Dhur Dhám* (Highest Region).

364-(7) For satisfactory answers to questions in paragraph 361-(4) above, one should visit the *Satsang* of the *Sant Sat Guru*. He alone knows the secrets, and can teach how to proceed on the Path. These secrets are clearly explained only in His *Bachans* and *Bánis*. His religion is known as *Sant Mat* or *Rádhásoámi* Faith.

365-(8) In none of the extant religions of the world have the secrets and the method been explained clearly. Nay, their *Ácharyas* were not even aware of the Highest Region. Then how could there be any mention of the same in their writings? Without repairing to that Highest Region, true and complete redemption from pain and suffering, and pangs and agonies of birth and death, is not possible. Hence true and complete salvation cannot be attained until one joins *Rádhásoámi* Faith, takes the *Saran* of the Supreme Being *Sat Purush Rádhásoámi Dayál* and performs the *Abhyás* ( practices ) of *Surat Shabd Yoga*.

366-(9) Immense is the glory and eminence of *Sant Sat Guru* and His *Satsang*. A person observes the conditions prevailing in this world. He is pained at what he sees. Giving up hypocrisy, he joins *Satsang*, and engenders some love and faith in the Holy Feet. The *Sant Sat Guru* will take such a person to *Dhur Dhám* ( Highest Region ), showing him the spectacles of all the intervening stages. That is, He will release him from the region of pains and pleasures and take him to that of supreme and everlasting bliss.

367-(10) It is, therefore, proper and necessary for all those who sincerely aspire for getting admission into the *Nij Dhám* ( Original Abode ) to visit the *Satsang* of *Sant Sat Guru*, to listen to and ponder over His discourses and to engender deep love for and faith in His Holy Feet.



For, He is a true well-wisher and a constant companion of the *Jíva*. The task of the *Jíva* will slowly and gradually be accomplished by His *Dayá* ( grace and mercy ).

368-(11) There are those who would not follow this advice, but dissipate their life in the pleasures of the world and in the company of the worldly people. In consequence, they will wander in the cycle of Eightyfour and suffer pain and pleasure in the region of *Máyá*. They shall never get admission into the *Dhám* ( Abode ) of the true Supreme Being. As they are saturated with desire for the pleasures and joys of the world, they shall naturally be inclined towards the world and the worldly people. They will again and again assume physical bodies and engage in worldly activities.

369-(12) The best way to know the *Sant Sat Guru* and His *Satsang* is that the *Sant Sat Guru* gives out the secrets and whereabouts of the true Supreme Being *Sat Purush Rádhásoámí Dayál* and makes the devotee adopt His *Isht*. He explains that the *Dhám* ( Region ) of the Supreme Being is the highest of all and the Path leading thereto lies within. The *Surat* ( spirit ) has descended from that region, it is located at the plane of eyes, in the *Til* ( pupils ), and is performing the functions of the body and the world from there. Hence one has to revert one's spirit from this region by listening to the *Shabd* ( Sound ). The current along which the spirit has descended is the current of *Chaitanya* ( spirit ), light, life and *Shabd*. The Path will be traversed by riding this very current. The real home of the *Surat* is the *Dhám* ( Abode ) of the Supreme Being. The *Surat* is the *Ansha* of the Supreme Being, like the sun and its ray. The *Nij Dhám* ( Abode of the Supreme Being ) is the treasure-house of

supreme bliss and love. As there is no *Máyá*, there is total absence of pain and suffering and birth and death. The body assumed by the *Surat Chaitanya* ( spirit ) in that region of pure spirit is also spiritual. Therefore, so long as the spirit does not get out of the region of *Máyá* and reach *Nirmal Chaitanya Desh* ( purely spiritual division), it will continue to be subject to pain and pleasure of physical bodies and the pangs of births and deaths.

370-(13) Again the *Sant Sat Guru* denounces all *Ishts* of the extant religions, which end within the limits of *Máyá*. He explains the futility of following the old traditions and ways laid down by the *Ácháryas* ( preceptors ) of old, because they do not lead to the highest region. They can, at the most, effect some purification or lead a short distance only. Those who practise them have to encounter much difficulty and obstruction. They are totally bereft of the benefit of ascension of the spirit and mind. On the other hand, the practitioner becomes arrogant and proud, and cannot even accomplish these practices.

371-(14) A true seeker and an earnest *Parmárthí* should carefully listen to the *Bachans* ( discourses ) of the *Sant Sat Guru*, try to understand and ponder over them, and weigh their worth and import. In this way, he can derive benefit from His *Satsang*. On hearing His *Bachans* of criticism, he should not get perturbed and leave *Satsang*. If he does not comprehend anything fully, he should enquire about it and seek clarification. Thus his doubts and misgivings will be removed.

372-(15) Another way of recognising the *Sant Sat Guru* and His *Satsang* is this. When a sincere *Parmárthí* is initiated and performs *Bhajan* and *Dhyán* earnestly for some time, he gets some bliss and joy. He experiences internally the grace and mercy of the *Sant Sat Guru*. The

love for and faith in the Holy Feet is engendered in his heart, and goes on increasing gradually. As his mind and spirit are withdrawn and translated, he is able to understand and appreciate the glory and the superiority of the *Rádhásoámi* Faith, and of the *Sant Sat Guru* and the Supreme Being. At the same time, there will be increase in the bliss and happiness and in his faith in *Shabd Márg* ( *Abhyás* ).

373-(16) The condition of a *Parmárthí* is thus transformed by performing *Abhyás*. Love for the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* is awakened in his heart. The world and its objects and pleasures appear to him paltry, and he is gradually detached from them. The real test of the *Sant Sat Guru* is that by attending His *Satsang*, renunciation from the world is effected very easily. Love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* is engendered and increased day by day. This kind of renunciation and love will lead a loving devotee to the *Dhur Dhám* ( Highest Region ) one day.

374-(17) Recognition in a greater degree of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* and His *Surat Shabd Márg* will be had by special grace and mercy. As a true *Parmárthí* performs *Satsang* and *Abhyás* with love and yearning, he will go on experiencing grace and mercy. As he is able to realize *Mehar* ( grace ) his eyes will be opened. He will come to know to some extent His status which is inaccessible and infinite. At the same time, his love and faith will become more intense. In this very life he will see that his salvation is being worked out. He will feel that he is proceeding towards the region of greatest happiness.

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## Chapter 27

ALL ACTIONS IN THIS WORLD STEM FROM LOVE. ONE APPLIES ONE'S BODY, MIND AND RICHES TO WHAT ONE IS INTERESTED IN. THE OBJECTS OF THE WORLD, AND ALL HUMAN BEINGS AND ANIMALS, ARE SUBJECT TO CHANGE, AND DEATH. WHEN CHANGE OR DEATH OCCURS, LOVER AND BELOVED BOTH HAVE TO S U F F E R PAIN AND SHOCK OF SEPARATION. THERE IS NO GUARANTEE THAT THEY WOULD MEET AGAIN. SANTS HAVE, THEREFORE, ORDAINED THAT LOVE AND AFFECTION FOR THE WORLD SHOULD BE OF AN ORDINARY DEGREE ONLY, AND THE CHIEF OBJECT OF LOVE SHOULD BE THE HOLY FEET OF THE SUPREME BEING, WHO IS UNCHANGING, AND THE FOUNTAIN HEAD OF THE SUPREME HAPPINESS, BLISS, LOVE AND CHAITANYA, AND IS ALWAYS WITH THE JĪVA.

375-(1) Both men and animals attend to the object of their interest. Men apply their body, mind and riches according to necessity. But they pay no attention to, and spend no money for, what they are not interested in.

376-(2) In the same way, one wishes to possess, protect and take care of those objects which one needs or likes and is affected by their loss or injury.

377-(3) A person becomes unhappy when his beloved is in trouble or anguish. In his bereavement, he suffers much and despairs of any prospect of meeting him again.

378-(4) Thus, on account of their attachment, all human beings feel pain and pleasure. This is due to the fact that all those to whom they are attached are subject to change, decay and death.

379-(5) The pain and pleasure one has to undergo varies according to one's attachment. In the case of certain calamities and troubles, no one can render any help. No one can ward off or reduce the pain and suffering of his beloved.

380-(6) The *Sant Sat Guru*, therefore, says that all *Jívas* should direct their love chiefly to the Supreme Being *Sat Purush Rádhásoámi Dayál*. Their love for the world should be limited to what is necessary. They must keep in mind that the worldly love does not endure. It may, for any reason, be diminished or come to an end during the life time of a person, and in any event it would definitely cease at the time of death. Then the pain and anguish of separation shall have to be endured.

381-(7) A thoughtful and intelligent person should direct his love to one who may grant him greater bliss and happiness every day, and who cannot be separated at any time. This can be said of the *Sant Sat Guru* and Supreme Being *Rádhásoámi* alone. They are within everybody and omnipresent. Their *Nij Rúp* is the eternal reservoir of bliss and love.

382-(8) The Abode of the *Sant Sat Guru* and Supreme Being *Rádhásoámi Dayál* is the highest of all. The Path

that leads there lies within us. But He can grant His grace at the very seat of the *Jiva*, in *Pind*, to a devotee who engenders true love for His Holy Feet. In other words, He can manifest His grace and mercy through *Shabd* ( Sound ) and *Prakásh* ( light ) to anyone at any time and place.

383-9) It is, therefore, proper and essential for all to find out the *Sant Sat Guru* for the welfare and benefit of their soul. They should attend His *Satsang* for some time. After getting initiated into the secrets of the Supreme Being, His *Dhám* ( Region ), the Path leading thereto, the details of the intervening stages and the mode of proceeding on the Path, they should begin performing the *Abhyás* and enhance their love for and faith in His Holy Feet. They will in this very life realise some benefit of the love they have for the true Supreme being *Rádhasoómi Dayál*. And this bliss will go on increasing day by day. As they observe the perishable and paltry character of the world, their attachment to and interest in the world will be diminished. The consequent pains and pleasures which visit from time to time, will also be diminished. In other words, being absorbed in the love and bliss of the Supreme Being, the devotee would not feel these pains and pleasures very much. Thus all the attachments of the world will gradually be loosened. The love of the Supreme Being will go on increasing day by day. It will one day take the devotee to the *Dhur Dhám* ( Highest Region ), where he will attain to everlasting and supreme bliss, absolutely free from birth and death and anguish and pain.

384-(10) The Path to the *Nij Ghar* ( Real Abode ) is the same as that of the descent of *Surat* ( spirit ) from the Holy Feet of the Supreme Being. In the course of its

descent, the spirit stopped at various places and evolved creations there. It can return to its Real Home by the same Path and along the same current. That current is the current of *Chaitanya* ( spirit ), light and *Shabd* ( Sound ). Hence the spirit can traverse the Path and travel back to its *Nij Dhám* by listening to the *Shabd* ( Sound ) and seeing the *Prakásh* ( light ). Beside the *Shabd Márg* ( *Surat Shabd Yoga* ) there is no other way for ascending and proceeding to the *Dhám* ( Abode ) of the Supreme Being.

385-(11) Those who receive initiation from the *Sant Sat Guru*, attend His *Satsang* and practise *Surat Shabd Yoga*, will, by and by, develop such intense love for the Holy Feet of *Rádhásóamí Dayál* as would predominate over all other attachments. Their worldly attachments will gradually be reduced. On the other hand, those who remain engrossed in the world and its objects, family and kinsmen, and do not seek the *Sant Sat Guru* and the Supreme Being in this life, will again and again assume bodies and undergo consequent pains and pleasures. Their cycle of births and deaths will never end. They will remain entangled in false and transitory love and desires. They will never be able to acquire love and affection for the true Supreme Being and the *Sat Guru*. They will thus waste the human form, which they have obtained after a great deal of hardship and in which they can perform the practices for attaining to the Supreme Being very easily.

## Chapter 28

IN THIS WORLD, THERE ARE TWO FACTORS, CHAITANYA ( SPIRIT ) AND JARH ( MATTER ). THE ENTIRE CREATION IS BEING CARRIED ON BY CHAITANYA. IN THE HUMAN FORM, IT IS HIDDEN UNDER MANY COVERS OR BODIES. ASSOCIATION WITH THESE BODIES IS RESPONSIBLE FOR PAIN AND PLEASURE AND BIRTH AND DEATH. IT WILL NEVER BE HAPPY UNTIL IT REPAIRS TO ITS SOURCE. THE OBJECT OF THE RĀDHĀSOĀMĪ FAITH IS TO TAKE THIS DROP OR PARTICLE BACK AND TO MERGE IT IN THE OCEAN OF CHAITANYA (HIGHEST SPIRIT) SO THAT IT MAY ATTAIN TO SUPREME BLISS.

386-(1) There are two factors in this world, *Chaitanya* ( spirit ) and *Jarh* ( matter ). It is by *Chaitanya* ( spirit ) that the entire functioning of the creation is carried on. *Chaitanya* ( spirit ) is the mover of all existence. In human form, it is under three main covers. Through its currents, it imparts vitality to all these three covers or bodies. It makes each of these bodies and their instruments perform their work.

387-(2) In animals, *Chaitanya* is hidden under coarse covers, according to the level of each animal. In *Jarh Padārths* ( inert objects ), it is entirely hidden ; there are no instruments either.

388-(3) *Chaitanya* ( spirit ) is *Ānand* ( bliss ), *Prem* ( love ) and *Gyān* ( intelligence ). Nothing but *Chaitanya*



is Sat, because the existence and functioning of every kind in the world depend upon it. When it departs, the physical body ceases to exist.

389-(4) *Chaitanya* undergoes pains and pleasures in this world because it is attached to physical bodies and because it erroneously believes that the inanimate objects afford pleasure. In reality, *Chaitanya* itself is the source of all happiness and bliss.

390-(5) Men do not know that they are *Chaitanya*. They have identified themselves with their physical bodies. They think that this region of *Máyá* is their real home. Getting a little pleasure from the things of the world, which constitute mental and sensual pleasures, they have got entangled in them. Day and night, they work hard to procure these very pleasures. Although they see that in this region of death (*Mrityu Lok*), no person or object can exist beyond a certain period of time, yet nobody sincerely investigates where the souls come from and where they go.

391-(6) Because of their attachment to lifeless objects and sensual pleasures, all *jívas* are day by day, going downwards, towards coarse *Máyá*. It is for this that happiness is decreasing and suffering is increasing.

392-(7) People are busy making discoveries and investigations of all sorts for worldly gains. For the good of their soul, wise and thoughtful persons should, therefore, make necessary inquiries about their own *Chaitanya Swarúp* (spiritual form). They should find out what its source is and where it should go in order that it may attain everlasting happiness and bliss.

393-(8) The *Jīva Chaitanya* is under three covers in *Pinḍ*. This is proved by the fact that it is passing day and night under three conditions. In *Jágrit Awasthá* ( wakeful state ), it is seated at the plane of the eyes and functions in this world through the mind and senses. In this state, the physical body, the mind and the senses are active. In *Swapna Awasthá* ( dream state ), it is in the subtle body, and functions through subtle mind and senses. In this state, the physical or the coarse body and its instruments, the coarse mind and senses, are inactive. When the spirit current is withdrawn to the plane of *Sushupt Awasthá* ( state of deep slumber ), both the coarse and the subtle bodies become inactive. On further withdrawal inwards and upwards, the pulse and breathing stop, and death ensues.

394-(9) It is obvious from the above that if anybody wishes to trace the *Chaitanya* ( spirit ), he must follow up the Path along which its current comes to the planes of deep slumber, dream and wakeful state. In this way he can know about his *Rúp* ( form ), and thence pushing on further, he can trace the source and origin from where the *Chaitanya* ( spirit ) descended in the beginning.

395-(10) These secrets can be obtained from the *Sant Sat Guru* alone, because He dwells in the *Adi Dhám* ( Original Region ) and knows the secrets of the Supreme Being. At present detailed information about all these matters and the method of traversing the Path can be learnt in *Rádhásoámí Satsang*.

396-(11) *Sants* have divided the creation into three grand divisions. These are (1) *Nirmal Chaitanya Desh*, where the entire creation is *Chaitanya* or spiritual and there is no *Máyá*. (2) *Nirmal Chaitanya* and *Shuddh* ( pure )

*Máyá Desh* which is called *Brahm Srishtí* or the Universe of *Brahm*. (3) *Nirmal Chaitanya* and *Malín* (coarse) *Máyá Desh*, comprising angels, human beings, other creatures, etc. Hence he, who wishes to trace the origin of *Jíva Chaitanya* or *Surat* (spirit) and reach the *Dhám* (highest region), should penetrate the three covers pertaining to *Malín Máyá Desh* (regions of impure or coarse *Máyá*) and the three covers pertaining to *Shuddh Máyá Desh* (regions of pure and subtle *Máyá*). In other words, he should detach himself from six bodies or covers, and translate his spirit to *Nirmal Chaitanya Desh* (purely spiritual division). These six covers cannot be penetrated without the help of the *Bhedí Guru* (*Guru* who knows all).

397-(12) The aim of *Rádhásoámí* Faith is to initiate a seeker in the secrets and mysteries of the *Nij Ghar* (Real Home), its Path and intermediate stages. It teaches the mode of performing *Surat Shabd Yoga*, translates the spirit to the *Dhám* (Region) of the Supreme Being *Rádhásoámí Dayál*, and thus grants eternal abode of everlasting happiness to the *Jíva Chaitanya* (spirit). That region is the *Bhandár* (Source or Origin) of supreme bliss, love, intelligence and spirituality. He, who joins *Rádhásoámí Satsang*, gets initiated, and performs the practices of *Surat Shabd Abhyás* with fervour, will, in a few days, see that he is making some progress and realizing, some bliss and joy. His love for the Holy Feet of the Supreme Being *Rádhásoámí Dayál* would be enhanced. He would accordingly feel detached from the world and its objects and pleasures.

398-(13) Those who deny or doubt the existence of the Supreme Being, should turn within themselves and look for their own *Chaitanya Swarúps* (spirit forms). The entire creation consists of currents. When the

spirit-current enters the three शरीर *Sharírs* ( causal, subtle and gross bodies), it vitalizes them. When the same (spirit-current ) withdraws, these bodies and the instruments become inactive and defunct. One should, therefore, catch hold of this current and proceed within. Then only can one realize the *Jíva Chaitanya* ( spirit entity ) and its source, the Supreme Being *Rádhásoámí Dayál*.

399-(14) All are making all sorts of efforts, and putting in hard labour for the procurement of pleasures which are paltry and perishable, and for the removal of pain and suffering. Atheists are also doing the same. They wish to have happiness and to avoid pain and suffering. All are, therefore, required to observe carefully the three states in which they are passing. In the wakeful state, they are subject to pain and pleasure of the body and the world. In the dream state, they become oblivious of the same. Whatever be the pain and pleasure pertaining to the dream state, they feel through their subtle body only. Moreover they must consider that all bliss and happiness accrue from the current of spirit. For, they enjoy the same pleasure of senses in the dream state as they feel in the wakeful condition, although no objects are present in the former state and the sense-organs are also inactive. As regards the third *Awasthá* or state, there is no feeling of any pain or pleasure at all. Hence those who are desirous of having bliss and happiness and of avoiding pain and suffering, should perform the *Abhyás* of *Sants*. They should revert the current of spirit from the plane of wakefulness. They can thus secure, at their will, greater joy and pleasure without any effort or hard work. Pains and sufferings would also not be felt on leaving the plane of wakefulness. All must, therefore, perform this *Abhyás*, because, all activities in this world are, after all, directed towards

achieving this very object. It is surprising that people should be disinclined and indifferent to reaping greater good accruing from this *Abhyás* which does not entail hard labour.

400-(15) If people perform the practices of *Surat Shabd Yoga* of *Sants* with some fervour, they would realize that their own *Swarúp* ( form ) is *Chaitanya* ( spiritual ), blissful, all-love and *Sat* ( truth ). They will then realize the *Bhaṇḍár* ( Reservoir ), the source of all spirit entities and the *Dhám* ( Abode ) of the Supreme Being. The secrets and mysteries of creation, of the Path, of the stages in the ascent of spirit, of the Supreme Being and of His *Dhám* ( Region ) will gradually be unfolded and revealed to them. They will then know how base and shallow their human understanding had been. They will praise their good fortune on realizing the benefit of the sojourn of their spirit in higher regions, and on learning the secrets and mysteries thereof. They will be grateful to the *Sant Sat Guru* and the Supreme Being for the infinite grace and mercy shown to them.

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## Chapter 29

THIS WORLD IS A REGION OF PÁP ( EVIL ) AND PUNYA ( GOOD ), TOIL AND LABOUR, BIRTH AND DEATH. HE WHO DESIRES TO ESCAPE IT, S H O U L D ENQUIRE ABOUT INTERNAL SECRETS AND TECHNIQUE TO PROCEED WITHIN, AND BEGIN THE JOURNEY. HE WILL, ONE DAY, BE CLEANSED OF HIS KARAMS AND SECURE ACCESS INTO THE ETERNAL REGION. THERE HE WILL SECURE SUPREME BLISS FREE FROM PAIN, ANGUISH AND PANGS OF BIRTHS AND DEATHS.

401-(1) Nothing pertaining to this world, whether animate or inanimate, is stable or permanent. *Jívas* are prompted by their individual desires and act through their coarse bodies, minds and senses.

402-(2) At the time, when he performs external activities, the seat of the *Jíva* is in the pupils of the eyes. When the spirit-current is drawn inwards from this plane he can perform no *Karam* ( action ).

403-(3) A man's desires and impulses are shaped according to his associations and experiences of the world. To fulfil these desires, he acts in conformity with prescribed norms or as he thinks proper. His actions are good or bad according as his desires are mild or intense.

404-(4) He who is initiated into spiritual secrets and the ways of behaving in this world, acts somewhat cautiously. Others act unhesitatingly and fearlessly in the manner they think necessary for the fulfilment of their desires. They do not care at all how others would be affected by their actions.

405-(5) *Punya* ( good ) and *Páp* ( evil or sinful ) *Karams* ( actions ) may be done by thought, deed or word. Very few people care whether their actions are good or bad. Of course, the fear of Governmental action and social taboos have some salutary effect. But people circumvent them, and revel in sinful acts fearlessly. In consequence they suffer in this life or in future.

406-(6) No person or object is permanent in this world. It is a place of temporary sojourn. In this short life people commit sins just to get a little comfort. In consequence they have to suffer. Therefore it is proper to find out and proceed to the eternal region of supreme bliss which is free from birth, death, pain and suffering.

407-(7) Those who fail to do so, will not escape pains and pleasures pertaining to physical bodies, and recurrent births and deaths. According to the teachings of *Sants*, this is a region of *Máyá*. The *Surat* ( or the spirit entity ) cannot stay in this region without assuming physical covers called bodies. These covers are always changing. In other words, when one cover becomes old and worn out, *Surat* leaves it, and takes on another cover either in this or another region. Thus the cycle of births and deaths continues. While in the physical body, a man has to experience pains and pleasures according to his past and présent *Karams*.

408-(8) The eternal region which is the acme of supreme happiness and bliss and is totally free from pain and suffering, is the *Nirmal Chaitanya Desh* (purely spiritual division), the *Dhám* (Abode) of the Supreme Being. That region is absolutely free from *Máyá*. In all other regions, there is an admixture of *Chaitanya* (spirit) and *Shuddh* (pure) or *Malín* (impure or coarse) *Máyá*. This is the reason why *Páp* and *Punya* (evil and good), *Dukh* and *Sukh* (pain and pleasure), and *Janam* and *Maran* (birth and death) exist in these regions. Hence so long as the spirit entity does not quit this region of admixture, it cannot get access into *Nirmal Chaitanya Desh* (purely spiritual division) and attain to everlasting happiness.

409-(9) It is only *Rádhásoámí* Faith that gives out the secrets of that Region and of the Path, and how to proceed. There is no mention of these things in any other religion. The oblique references to secretive practices found in other religions pertain to the regions of *Malín* (impure, coarse) or *Shuddh* (pure) *Máyá*.

410-(10) Those, who are thoughtful and care about their good, must perform some act, whereby they can cross the bounds of *Máyá* and rest in the region of supreme happiness, being released from the regions of *Páp* and *Punya* (evil and good) and *Dukh* and *Sukh* (pain and pleasure). This can be achieved in the company of the *Sant Sat Guru*. Therefore the first and foremost objective should be to find out the *Sant Sat Guru* and His *Satsang*. Thereafter all should attend His *Satsang* with fervour and humility, and getting initiated



into *Surat Shabd Yoga*, they should commence its practices.

411-(11) Nobody can go beyond the regions of *Máyá*, except by the practice of *Surat Shabd Yoga*. *Surat Shabd Yoga* consists in raising the *Surat* ( spirit ) towards higher regions by following the Sounds coming from the heavenly spheres and by catching hold of the spirit-current. This current has descended from the *Ádi Dhám* ( Original Abode ), i. e., the *Nirmal Chaitanya Desh* ( purely spiritual division ). During its descent it has all along been accompanied by Sound. After learning the secrets of that Sound, to listen to it intently and attentively, and to elevate the *Surat* ( spirit ) along it ( the Sound ) to the region from which it is coming, is called *Surat Shabd Yoga*.

412-(12) In these times, *Rádhasoámi* Faith teaches how the *Surat Shabd Yoga* can be performed very easily. Anybody desirous of his true salvation may join the *Rádhasoámi Satsang* and perform this *Abhyás* easily. By sincerely adopting the *Saran* of the Supreme Father *Rádhasoámi Dayál* and *Sant Sat Guru*, he can accomplish his task very easily. It is incumbent upon and essential for all *Jívas*, male or female, that for the welfare of their soul, they perform this *Abhyás*, to some extent.

413-(13) The greatness of this *Abhyás* lies in the fact that the grace of the Supreme Being *Rádhasoámi Dayál* and *Sant Sat Guru* is always with the practitioner. It will accompany him till he reaches *Dhur Dhám* ( Highest Region ). The completion of this task may take two, three or four births. In every new birth, he will be a human being and

will find the *Sant Sat Guru* and His *Satsang*. The progress already made in one life, will be realized in the next, and he will start from the point he had reached in the last birth. Hence those who have adopted the *Sāran* of the Supreme Being *Rādhāsoāmī Dayāl* and are engaged in this *Abhyās*, are very fortunate. They alone will, one day, attain to true salvation. All others, whatever religion they might be professing, would wander in higher or lower regions and forms of life within the bounds of *Máyá*, and would undergo pain and pleasure to a greater or a lesser extent. They shall remain subject to transmigration of soul.

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## Chapter 30

IN THIS WORLD, *JÍVA* CANNOT BE FREE FROM *ÁSA* ( HOPE ), *MANSA* ( DESIRE ), *TRISHNA* ( AVARICE ), *BHAYA* ( FEAR ), *CHINTÁ* ( ANXIETY ) AND *PARISHRAM* ( EXERTION ). IF HE WISHES TO AVOID THEM, HE SHOULD PERFORM THE INTERNAL PRACTICES FOR ATTAINING TO THE REGION OF THE SUPREME BEING *RÁDHÁSOAMÍ DAYÁL*. HE WOULD, ONE DAY, ESCAPE ALL TROUBLES, ANXIETIES, PAINS AND PLEASURES, AND OBTAIN SUPREME BLISS.

414-(1) This world is the region of *Sthúl* ( coarse ) and *Malín* ( impure ) *Máyá*. The *Surat* ( soul ) functions here through the medium of *Sthúl Deh* ( physical body ). It is dependent upon *Jarh Padárths* ( material objects ) for sustenance and necessities of life and body. These *Padárths* ( material objects ) cannot be procured without money ; and money and property cannot be had without hard work.

415-(2) This is the reason why all are, day and night, engrossed in anxieties, worries and hard work. If they secure an object as they desire, they work still harder to have more of it.

416-(3) There are gradations in all things in this world. Accordingly, among men, some persons are very rich, some are moderately rich and yet there are many who are poor. If somebody succeeds in procuring wealth

and property according to his needs, he tries to vie with other wealthy persons. He devises various means and applies himself physically and mentally. Some persons occasionally succeed, but most of them fail. They feel pained and their toil and moil are in vain. This kind of *Trishná* (avarice) torments and disturbs all, whether rich or poor.

417-(4) Thus, no *Jíva* is at any time free from *Ásá* (hope) and *Trishná* (avarice), although he may have what he needs. In order to fulfil his desires and ambitions, he is always engrossed in anxieties and worries, and gives rise to *Gunáwan* (thoughts and reveries), called *Mansá* (desire). He has accordingly to work hard. This makes him happy or unhappy.

418-(5) All these activities are worldly. All men are engrossed in them. These are the topics of their conversation.

419-(6) In brief, the worldly people are never free from worldly thoughts. They are engaged in daily routines and duties in the enjoyment of pleasures available to them, in the procurement of more pleasures, objects, name and fame, and in thinking and talking about these matters.

420-(7) People are so much engrossed in these matters that they have no time even to think of their death. They never inquire where they would go after death and in what condition they would be placed.

421-(8) Generally people hear and read about *Parmárth*. But even this they do in a casual manner. They do not care to know the object underlying it, and whether that object is being achieved or not.

422-(9) So also, whenever they see that somebody is in great pain, or is sick or dying, they feel alarmed. But soon after they forget it.

423-(10) If they see that a man is engaged in true *Parmáarth* or *Bhakti* (devotion), they feel amazed that a man could relinquish wealth, property and pleasures of the world and have little or no desire for the same, and apply himself to *Satsang*, *Bhajan*, etc.

424-(11) When these persons are visited by some serious calamity, shock or death, they are much perturbed. But nobody can help them. After death, they suffer pain and pleasure as a result of their *Karams*, which nobody can prevent. The cycle of their births and deaths cannot also be terminated.

425-(12) The *Sant Sat Guru* saw that *Jívas* always undergo pain and suffering. In His grace and mercy, He was pleased to ordain that if they are desirous of obtaining supreme bliss and happiness, they should find out the secrets of the Supreme Being *Sat Purush Rádhásoámi Dayál* and His Abode. They should engender true yearning for His *Darshan* and learn how to proceed on the Path that leads to Him. Then they should commence the necessary spiritual practices. As the Path is, by and by, traversed, release will be had from the meshes of *Máyá*. Pains and pleasures of the body and the world will not be felt very much, and the bliss of *Abhyás* will be realized internally. This bliss and *Abhyás* will progress and take the *Abhyási* to *Nij Ghar* (Real Home) one day.

426-(13) All must know that this universe has a Supreme Creator. His Name is *Sat Purush Rádhásoámi Dayál*. Although He is everywhere, yet His Real Abode is the highest of all. All *Jívas* are His *Anshas* just like the

sun and its rays. There is no *Máyá* in His Region. The creation there is all spiritual. There is no pain, suffering, birth and death. But in the lower regions, *Máyá* predominates and covers *Chaitanya* ( spirit ) with layers. All objects and pleasures of the world are material, formed of the five elements and the three *Gunás* ( qualities ), and are *Jarh* ( inert ). Hence until the *Jíva* reverts and returns to the *Dhám* ( Region ) of the Supreme Being and merges in Him, supreme and everlasting happiness cannot be obtained. Nor can the cycle of pains and pleasures, and births and deaths be terminated.

427-(14) All human beings should understand that this world and its objects are perishable. They should not forget that they have to die. They should realize that they work so hard only for this short life. They dissipate themselves in procuring perishable pleasures which all must give up at the time of death. Then how necessary it is to work for obtaining supreme bliss and happiness, and for securing release from pain and suffering.

428-(15) This work was very hard and tedious in the past ages. In spite of hard labour very little spiritual good could be secured. Observing the *Jívas* to be frail and unhappy, the Supreme Being *Rádhásoámi Dayál* has, in these times, very graciously disclosed an easy method for attaining perfect salvation and true redemption. This can be practised by men and women, young and old, without relinquishing household, profession and avocation. By devoting only a little time to the performance of this *Abhyás*, *Param Pad* ( Highest Abode ) can be attained. The devotee can see that by the grace and mercy of *Rádhásoámi Dayál* and *Sant Sat Guru* his salvation is being worked out in his life time.

429-(16) It is, therefore, proper and necessary for all to give up delusions, negligence, indifference and sloth, and for the welfare of their soul, to perform the practices of *Rádhásoámí Dayál* to some extent. This will protect and help them in this life and after their death. They would complete their *Abhyás* in two, three or four births, and reach the Highest Abode where they would attain to supreme happiness.

430-(17) The secrets of the Supreme Being *Rádhásoámí Dayál* and the method of performing the *Abhyás* by which the spirit can get out of the domain of the mind, senses and *Máyá*, and reach the Holy Feet of the Supreme Being, may be learnt in *Rádhásoámí Satsang*. They cannot be found in any other extant religion. That is why people belonging to other religions roam about, devoid of *Parmárth*. They undergo pain and pleasure as the result of their *Páp* and *Punya* ( vicious and virtuous acts ). This wandering shall not end unless love for the true Supreme Being is engendered, and by the grace of the *Sant Sat Guru*, the *Abhyás* of *Surat Shabd Yoga* is performed.

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## Chapter 31

IN THIS WORLD, THE CURRENT OF SPIRIT IS FLOWING IN THE REVERSE DIRECTION, OUTWARDS THROUGH THE ORIFICES OF SENSE-ORGANS. HENCE IT CANNOT ENJOY PERFECT AND UNALLOYED H A P P I N E S S, NOR CAN IT REMAIN IN THE SAME CONDITION. IT IS, THEREFORE, NECESSARY TO TURN ITS FLOW IN THE RIGHT DIRECTION, *i. e.*, TO ELEVATE IT I N T E R N A L L Y TOWARDS H I G H E R R E G I O N S. THEN, IT CAN, ONE DAY, MERGE IN ITS *BHANDĀR* (SOURCE) AND ATTAIN TO PERFECT AND EVERLASTING BLISS.

431-(1) All *jīvas* are located at the plane of eyes. From there, they are performing the functions of this world through the mind and senses. In other words, the current of spirit is flowing outwards through the mind and senses. It comes in contact mostly with material objects.

432-(2) One feels pleasure in turning one's attention to, thinking about or meeting with, those for whom one entertains love. Similarly, one takes delight in those enjoyments and objects of which one is fond or in which one frequently indulges. This is why the current of spirit again and again or frequently goes in all these directions.



433-(3) Although it is quite obvious, yet people generally do not know that pleasures, happiness and taste one gets by coming in contact with other persons, objects and pleasures, through one's sense-organs, are centred in the spirit-current. If the current of spirit does not flow to the plane of senses, and thence to the objects concerned, no joy or pleasure would be experienced.

434-(4) In dream, people experience the same pleasures and joys as they do in the wakeful condition. At that time the sense-organs do not function and no object of pleasure is present outside. This shows that the pleasure or joy obtained internally in the dream state, pertains to the current of spirit. Moreover, when a man is sleeping and his spirit-current has been withdrawn, he does not feel the contact of any object or pleasure. This also proves that because of the spirit-current being absent from the plane of senses in sleep, the organs of senses become inoperative and can get no pleasure.

435-(5) It is now established that all pleasures and joys are in the current of spirit. The more this current flows outwards, the more would it dissipate itself. Joy and pleasure from external objects depend on the force of this current. Now, if this very current is directed to its *Bhaṇḍār* ( Source ) which is in the Highest Region, great bliss and happiness would be obtained without hard work and expenditure of money. The intensity of this bliss would correspond with the measure of progress towards the Source, which consists in the withdrawal of the spirit from outward plane and ascension upwards. Accordingly anxieties, worries, pain and suffering would also be rendered ineffectual.

436-(6) The pleasures and objects of the world cannot be procured without money ; and money cannot be had without hard work. But the same pleasures, nay, those of higher and still higher order, can easily be obtained at will by performing for some time the *Abhyás* ( devotional exercises ) of *Sants*, with some love and yearning. And there is no limit to this bliss in extent and intensity. As the spirit ascends, so the bliss and Joy go on increasing. Ultimately the spirit can, one day, reach the *Nij Dhám* ( Original *Dhám* ), and attain to supreme and infinite bliss and happiness.

437-(7) All human beings apply their body, mind and wealth for worldly pleasures. It is, therefore, desirable and necessary for them to perform spiritual practices with some attention and devotion. This would procure them internal bliss which is absolutely pure and can be had at will, without hard labour or expenditure of money.

438-(8) This *Abhyás* can take the *Surat* ( spirit ) to its *Nij Ghar* ( Original Abode ) from where it descended in the beginning. It can attain to the state of highest bliss in that Region, on getting *Darshan* of the Supreme Being *Rádhásoámí Dayál*, the true Parent and Source of all spirit entities.

439-(9) The method of performing this *Abhyás* and the secrets of the Path and the *Dhám* ( Sphere ) of the Supreme Being can be learnt from the *Sant Sat Guru* or *Sádh Guru* or a loving devotee. In the present times these things are openly given out and explained in the *Satsang* of *Rádhásoámí Dayál*. This *Abhyás* is called *Surat Shabd Yoga*. This consists in reverting the spirit along the spirit-current to its *Bhandár* or *Nij Ghar*. This spirit-current

is not visible or tangible. But if one hears the Sound accompanying it, with love, yearning and attention, one can proceed along that Sound, and, one day, reach the Original Abode from where that current and Sound are coming.

440-(10) There is nothing in the entire creation which can equal Sound in strength, in illuminating darkness and in guiding on the Path. This world itself is functioning by *Surat* and *Shabd*. As for instance, one person gives order and others carry out his orders. But this sound pertains to this lower region. The *Shabd* (Sound) referred to by the *Sant Sat Guru* is celestial. The current of that *Shabd* emanated, in the beginning, from the *Dhám* (Region) of the Supreme Being. Stopping at several centres on the way, and evolving creations there, it passed through *Brahmánd* and took location in the eyes. From here it has been performing the functions of the body and the world. The Path leads from this plane of eyes along this current. In other words, the *Surat*, hearing the Sound, proceeds from the first region to the second, then to the third and so on.

441-(11) All activities of the world are carried on by zeal and hard labour. A man does what interests him. He does not mind difficulties or inconvenience. In the same way, the performance of internal *Abhyás* of raising and translating the *Surat* (spirit) upwards, is not possible without love and longing for the *Darshan* of the Supreme Being. This will be engendered by the grace and mercy of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru*, and in the company of loving devotees.

442-(12) It is, therefore, necessary for those who aspire for pure and intense internal bliss to search for the *Sant Sat Guru* or *Sádh Guru* or His loving devotee and to attend *Satsang*. After they have understood the teachings and the modes of devotion, they should get initiated and begin the practices. As the mind and spirit withdraw from outside and proceed inwards, bliss and happiness would be obtained, and unnecessary diffusion and dissipation of the current of spirit would be checked.

443-(13) The Supreme Being *Rádhásoámi Dayál* is extremely gracious in these times. He has rendered the practice of *Surat Shabd Yoga* so very easy of performance that a child, youth or old man (male or female), householder or recluse can perform it easily. The practitioner can obtain some bliss and happiness and see his salvation being worked out gradually in this very life. He can perceive that the grace and protection of the Supreme Being, are always with him.

444-(14) In olden times, great emphasis was laid on renunciation and will-power. The Yogic practices and the rules for restraint were so severe and rigid, that even a recluse could observe them with great difficulty. For properly living the life of detachment from this world, practitioners were required to leave home, family and profession and to live in jungle. In spite of all this, they could not go beyond *Sahas-dal-kanwal*. As they could not cross the limits of *Máyá*, their wanderings in the cycle of births and deaths did not end.

445-(15) *Rádhásoámi Dayál* has graciously given out *Surat Shabd Yoga* which is far superior to *Prán Yoga*, for

the current of *Surat* ( Spirit ) imparts vitality to *Prán*. He enables every person in whatever condition he may be, to perform this *Abhyás*. He helps him in translating his spirit to *Dayál Desh*, the purely spiritual division, the Region of the Supreme Being *Rádhásoámí Dayál* and *Sants*. The *Jíva* thus attains to everlasting bliss. By imparting His grace to the devotees, He makes them complete their task in two, three or four lives. Thus they get out of the bounds of *Máyá*. Those who are engaged in this *Abhyás* are, therefore, very fortunate. Their cycle of births and deaths shall be terminated. They will rest in the region of everlasting bliss. All others, whatever be their religion, will remain wedded to external activities and *Karam* and *Dharam* ( rituals and observances ) and shall wander in the cycle of *Chaurási*.

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## Chapter 32

THIS WORLD IS A REGION OF *BHUL* AND *BHARAM* ( ERRORS AND DELUSIONS ). *JÍVAS*, THEREFORE, ALWAYS UNDERGO PAIN AND PLEASURE, AND WANDER IN THE CYCLE OF BIRTHS AND DEATHS. THOSE WHO WISH TO ESCAPE FROM IT, AND TO REACH THE REGION OF SUPREME AND EVERLASTING BLISS AND HAPPINESS, SHOULD PERFORM THE *ABHYAS* OF *SURAT SHABD MÁRG*, ACCORDING TO THE TEACHINGS OF *RÁDHÁSOÁMÍ* FAITH. THEIR TASK WILL, ONE DAY, BE ACCOMPLISHED BY THE GRACE AND KINDNESS OF *RÁDHÁSOÁMÍ DAYÁL* AND *SAT GURU*.

446-(1) *Jívas*, in this world, have altogether forgotten the Supreme Father *Rádhásoámí Dayál*. They have absolutely no knowledge of Him and His Region. Very few of them know even about *Niranjan*, called *Brahm*, *Trilokí Náth* ( lord of the three worlds ), *Parmeshwar* and *Khudá* ( God ).

447-(2) The reason for this forgetfulness is that all are imbued with strong desires for the world, its pleasures and objects. For the fulfilment of their desires, they remain engrossed, all their life, in planning and action. As new desires for worldly prosperity arise constantly,

their activities never come to an end, and they always complain about the lack of time and leisure.

448-(3) Those, who possess all the objects and pleasures of this world, continue working because of their greed. Even if they get any leisure, they dissipate it in sight-seeing, travels, gossip and pleasures of various kinds.

449-(4) Those, who are denied the objects of the world, and are unable to make proper efforts, spend their time in begging or idleness, and in consequence undergo suffering.

450-(5) Thus all are engaged in worldly activities of some kind. They never think of their death and Creator. If anybody explains to them matters concerning the welfare of soul, they pay no attention, considering all this to be irrelevant and unnecessary. Of course, they observe occasional rituals, worships, acts of charity, etc., according to the tradition of their family lest they might suffer loss or illness, if they stopped them. Their fear and love of God is not sincere, only superficial.

451-(6) People, in general, are attached to pleasures and objects of the world. They have love and regard for those, who possess wealth and authority. They take pleasure in them and work for them. *Sants*, therefore, say that they have forgotten the true Supreme Being and are running after perishable and lifeless objects, and consider them to be the source of happiness, pleasure and joy. They are ignorant of the fact that all happiness, pleasures and joys are centred in the current of spirit. For, if the current of spirit is not there no joy or pleasure would be experienced. Therefore, it would have been proper if they had given predominance to *Chaitanya* ( spirit ) which is *Sat* ( true ) and *Bhandár* ( source ) of all happiness keeping this uppermost in thought, they could also enjoy

the pleasures of the world. They would thus have, one day, gained the knowledge of the Creator of all, who is absolutely *Sat* ( Truth ), *Ánand* ( Bliss ) and *Chaitanya* ( Spiritual ), and also learnt how to find Him.

452-(7) Those, who, having forgotten their true Parent, the Supreme Being, are wandering hither and thither in the world, and are attached to family and pleasures and objects of the world, are, day by day, going down in the scale of creation. For, they are mostly attached to lifeless and inert objects, and are eager to procure them. Therefore, their cycle of births and deaths, and pains and pleasures in physical bodies, would never come to an end.

453-(8) But there are those who consider this world and its objects perishable. They are always conscious that death is hovering over their head, and hence they seek the Supreme Being. They get initiated in the secrets and mysteries of His region and engage in the performance of *Abhyás* so that they may get His *Darshan*. They alone will get detached from the region of *Máyá* which is the realm of *Bhúl* and *Bharam*, pain and pleasure, and birth and death. They will, one day, reach the region of the true Supreme Being and attain to supreme bliss. Since that region is eternal and changeless, they will also become immortal and eternally happy.

454-(9) The secrets of the Supreme Being and His region and the method of attaining to the same have been explained very lucidly in the *Rádhásoámí* Faith. Whosoever is sincerely interested in the welfare of his soul, may join this Faith, attend *Satsang* for some time and receive initiation. By performing *Abhyás*, he can get some experience in this very life. When his faith and hope become firm and strong, there will be greater progress in his *Abhyás*.



455-(10) This *Abhyás* is known as the *Surat Shabd Márg*. It consists in elevating the *Surat* ( spirit ) along the spiritual heavenly Sounds to the August Abode of the Supreme Being. That is the region of pure spirit, free from *Máyá*, pain and anguish.

456.(11) *Tamo-guna*\* envelops the world and all the *Jívas*. It cannot be removed without attending *Satsang* of *Sants*. *Bhúl* and *Bharam* and negligence are the products of *Tamo-guna*. As long as *Tamo-guna* is not eradicated or reduced, purification cannot be effected and the ( inner ) eye cannot be opened. The reduction of *Tamo-guna* can be effected by attending the *Satsang* of *Sant Sat Guru* and His loving devotees and by performing *Shabd Abhyás* and the *Dhyán* of the *Guru Swarúp*. By the grace and mercy of *Rádhásoámí Dayál* it will completely be eradicated one day.

457-(12) It, therefore, behoves all *Jívas* first to seek the *Sant Sat Guru* and His *Satsang*. If *Sant Sat Guru* is not met with, His writings should be read and studied and the association of loving devotees should be sought. Having learnt the method of raising the mind and spirit within, *Abhyás* should be commenced. In due course, *Sant Sat Guru* too will be met with.

458-(13) Great is the importance of *Satsang* and *Saran* of *Sants*. Howsoever sinful and impure a *Jíva* may be, if he attends *Satsang* and performs *Abhyás* carefully, and firmly accepts the *Saran* of *Sants*, he will be purified in course of time. The love of the true Supreme Being will be generated in his heart, and, one day, he will be taken to the *Nij Dhám* ( Original Abode ).

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\**Tamo-guna*—Vice, ignorance, etc., affected by or appertaining to the third *Guna* or quality, or that of darkness.

## Chapter 33

PEOPLE ASPIRE FOR THE HIGHEST OBJECT IN THE WORLD. SO, THEY SHOULD DO THE SAME IN THE SPHERE OF RELIGION. THEY SHOULD TRY WHOLE-HEARTEDLY TO GAIN ACCESS INTO THE HIGHEST REGION, AND HAVE THE BLISS OF DARSHAN OF THE SUPREME BEING RÂDHÂSOÂMÎ DAYÂL. THEY SHOULD NOT BE CONTENT WITH THE WORSHIP OF IDOLS AND RELICS OR THE ACQUISITION OF LEARNING AND INTELLECT, THEREBY CAUSING HARM TO THEMSELVES.

459-(1) It is observed in this world that everybody wishes to have the best of all things. He wants to meet with the most important personalities and to acquire the maximum power, wealth, property, accomplishment and art.

460-(2) One, who is desirous of acquiring learning, skill or art, wants to go to an eminent master and learn the same from him.

461-(3) But it is very surprising and regrettable that in the matter of *Parmârth*, redemption and salvation, people should consider it sufficient to read and listen to scriptures or to worship some idol and relic, or to bathe in some river and tank or at some well, or to give alms, or to receive initiation from a family or learned *guru*, and perform *Sumiran* and *Dhyân* in a haphazard way.

462-(4) These people know very well that their religious activities cannot remove their doubts and misgivings. They get no satisfactory answer to any important question from books or idols or family and learned *guru*. They do not see any sign of the process of their salvation, either internally or externally, as a result of their action. Even then they do not search for and enquire about a *guru* who knows secrets and mysteries of *Parmárth*.

463-(5) The reason for the above indifference appears to be that nobody has a sincere desire for his salvation or knowing about the Supreme Being. For, otherwise, just as in all matters people seek the best object and very well informed person, they should have looked for the perfect *Guru* and the perfect method for attaining salvation also.

464-(6) Those who are really interested in the salvation of their soul, do not approve of the activities enumerated in paragraph 461-(3) above. Sincere *Parmárthis* cannot be satisfied with such activities, their doubts and difficulties cannot be satisfactorily removed by anybody except the perfect *Guru*. Only such *Parmárthis* search for the true and perfect *Guru* and His *Satsang*, and get their task completed.

465-(7) All should understand that, for the welfare of their soul, they must search for the *Guru* and His *Satsang*. The perfect *Guru* is recognised by the fact that He would give out the secrets of the true Supreme Being *Sat Purush Rádhásoámi Dayál*, and as the means for getting His *Darshan*, He would explain the method of *Surat Shabd Yoga*. True *Satsang* is that where the praises of the true Supreme

Being *Sat Purush Rádhásoámí Dayál* are sung, the importance of engendering love for His Holy Feet is explained, and the secrets of His Abode and the method of attaining it are given out.

466-(8) Such a *Satsang* is the *Satsang* of *Rádhásoámí Dayál*. It gives instructions in *Surat Shabd Yoga*. Besides this *Yoga*, there is no other way for reaching the Abode of the Supreme Being. A true seeker should join *Rádhásoámí Satsang* and get his task completed.

467-(9) There are very few people who, on observing the perishable nature of the world, care to think whither they would go after death and what their condition would be there and what the relation between man and his true Creator is and what he should do for obtaining everlasting happiness and bliss.

468-(10) As regards the rest, they are engrossed in the pleasures of senses, and in amassing wealth. Day and night they are busy working hard for procuring the same. They never think of their death and their Creator. They undergo all sorts of pain and suffering and receive jolts at the hands of *Máyá*. But again and again they run towards it and continue to work hard for the sake of those paltry and insignificant pleasures.

469-(11) Such persons are not fit for the *Satsang* of *Sants*. But they may come in contact with a loving devotee. They would then hear his words, observe his love and devotion, and see his detachment from the world. They will thus begin to appreciate and realize the

importance of *Parmārth*. Through the same loving devotee, they will get the *Darshan* of the *Sant Sat Guru* and join His *Satsang*. Their condition will also be transformed to some extent. On getting initiation and performing internal *Abhyās*, they will perceive the effulgence of the true Supreme Being *Rádhásoámí Dayál* within themselves, and experience His grace, mercy and protection. Then their love will also increase day by day. By the grace of the *Sant Sat Guru*, they will, one day, reach the *Dhám* of the Supreme Being and attain to the state of supreme bliss.

470-(12) There are many stages and regions between the seat of the *Jíva* in *Pinḍ* and the Abode of the Supreme Being. The presiding deity of every region is the controller and the lord of the creation below. Many *Parmārthis* who took an intermediate stage to be the final stage and goal, stopped there. They ordained the worship of that deity. But all these regions, that lie within the bounds of *Máyá*, are subject to dissolution at the time of *Pralaya* or *Mahá-Pralaya*. At that time, the devotees abiding in these regions will also be involved in dissolution. It is to be remembered that the ways of *Bhakti* or devotion are similar in all cases. Hence it is advisable and necessary for the true and sincere *Parmārthis* that they should first seek the true Supreme Being, before they embark on the Path of devotion. This is necessary so that their efforts and labour may not be wasted and they may, one day, obtain supreme bliss in the region of *Sants*. *Pralaya* or *Mahá-Pralaya* does not exist in the region of

**Sants.** The creation of that region is free from *Máyá* and its material, pain and anguish, and birth and death. That region and the spiritual creation thereof remain eternally in one and the same state. It is the *Bhandár* ( source ) of supreme love and happiness.

471-(13) There are *Jivas* who would not devote themselves to the Supreme Being. They would not adopt the *Isht* of *Sat Purush Rádhásoámí Dayál* as ordained by *Sants* and would not perform the *Abhyás* of *Surat Shabd Yoga* even to a little extent. So, they shall remain confined to the regions of *Máyá*, again and again assume physical bodies, and undergo pain and pleasure and the pangs of births and deaths.

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## Chapter 34

FOR THE SAKE OF NAME AND FAME, ALL *JÍVAS* APPLY THEIR BODY, MIND AND RICHES, AND SACRIFICE EVEN THEIR LIVES. INSPITE OF THIS, THEY GET NOTHING THAT MAY BE REAL AND LASTING. ON THE OTHER HAND, A TRUE *PARMÁRTHÍ*, WHO HAS COME TO THE HOLY FEET OF *RÁDHÁSOÁMÍ DAYÁL* AND ASPIRES AND WORKS FOR HIS *NIJ DHAM*, GETS UNASKED FOR GREAT FAME AND POSITION WHILE LIVING, AND EVEN AFTER DEATH, HE IS WORSHIPPED AND HONOURED NOT ONLY IN HIS OWN TOWN BUT IN DISTANT LANDS AND COUNTRIES AS WELL. NOBODY CAN FORM ANY IDEA OF THIS.

472-(1) All are working hard in this world for gaining wealth, property and objects of sensual pleasures. Although all of them desire name and fame, very few work seriously to this end.

473-(2) Desire for wealth, wife and children is very strong. All are slaves of this desire and work for this end. But the desire for praise and plaudits is stronger than all other desires.

474-(3) It is observed that one desirous of praise, works very hard and puts in great effort. Such a person

is prepared to sacrifice even his riches, wife, children, body and life.

475-(4) *Sants* say that worldly praise and plaudits are insignificant and short-lived. A person may, at the most, get famous in his own town, city or country. But after his death or a little later, people would forget him. If a memorial is raised or a building erected in his memory, no trace would be left after some time. Even if a man has a large number of children, there is no guarantee that his line would continue.

476-(5) *Sants*, therefore, say that those who have a very strong desire for name and fame, and wish to be remembered after their death, should perform *Bhakti* ( devotion ) to the true Supreme Being with body, mind and riches. This will eradicate, in course of time, their desire for worldly name and fame. Instead, their desire for the *Darshan* of the true Supreme Being, would increase day by day and take them to the Supreme Being one day. The bliss of His *Darshan* cannot be described in words. It would make the devotee indifferent not only to all the objects of this world but to the pleasures of higher regions also.

477-(6) The true Supreme Being, in His grace and mercy, would grant the devotee honour and fame beyond imagination. His fame would spread to cities and countries even in his life time. After his death, he would be worshipped and honoured in distant lands. All people, big and small, would reverence his name, words and relics. This is evident from the account of by-gone *Sants*, *Mahátmás*, incarnations, prophets and devotees.

478-(?) The *Bhakti* ( devotion ), described above, can be learnt only in the *Satsang* of *Sants*. The secrets and



whereabouts of the true Supreme Being and the method of obtaining His *Darshan* can also be learnt from the *Sant Sat Guru* or His devoted *Abhyásis* ( practitioners ).

479-(8) All other extant religions of the world explain how to perform the *Bhakti* or acquire the *Gyán* (knowledge) of *Parmeshwar*, *Parmátmá*, *Brahm*, *Pár-Brahm*, *Khuddá*, incarnations, gods, prophets and *Auliyás*. But, by these activities, it is not possible to attain to that pure, noble and high status which can be achieved by the *Bhakti* ( devotion ) of the Supreme Being and the *Sant Sat Guru*.

480-(9) The *Bhakti* and *Abhyás* ( devotion and spiritual practices ), referred to above, have been briefly alluded to in the writings of by-gone *Sants* and *Sádhs*. But now, the Supreme Father *Rádhásóami Dayál*, on His advent in human form as *Sant Sat Guru*, has very graciously explained and revealed them fully. He has rendered the practice of *Surat Shabd Yoga* so very easy of performance that everybody, male or female, householder or recluse, literate or illiterate, can perform it without inconvenience and risk. This practice enhances love and devotion day by day and raises the mind and spirit towards the region of the true Beloved and Supreme Being.

481-(10) Every person should carefully examine the conditions prevailing in this world. He has to be convinced that no object, wealth, praise or plaudit is lasting and permanent. Everyone, be he a king, noble or poor man, shall have to leave behind everything he has. The soul or *Surat*, which is *Amar* ( undying ), will have to leave the present body and the region, and assume another. The *Jiva* would perform, in higher or lower forms of life, almost the same activities as in the present life. He would always undergo pains and pleasures and the pangs of births and deaths. Then he would realize that for the welfare of

his soul and release from pain and suffering it is essential for him to perform the practices that would take him to the Abode of the true Supreme Being *Rádhásoámi*. There he would attain to everlasting bliss and happiness, and secure complete redemption from the bondages of physical bodies.

482-(11) A devotee may certainly do what is necessary for his maintenance and that of his family on a moderate scale. But it is not desirable that in disregard of their consequences and of the *Mauj* of the true Supreme Being and *Sat Guru*, he should engage in such useless activities as might create unnecessary bondages and confer on him short lived honour and praise.

483-(12) This understanding will be acquired in *Satsang*. It is, therefore, proper to seek the company of the *Sant Sat Guru*. *Sant Sat Guru* is He who teaches the *Bhakti* ( devotion ) of the true Supreme Being *Rádhásoámi Dayál*, and enjoins upon *Jívas* to perform the practices of the *Surat Shabd Yoga*. He extricates them from the meshes of *Kál* and *Máyá*, and takes them to the Region of the true Supreme Being, beyond *Pinḍ* and *Brahmánḍ*.

484-(13) By listening to the discourses of the *Sant Sat Guru* attentively and cogitating and ruminating upon them, detachment will be had from the world and its objects, and love and faith will be engendered in the Holy Feet of the Supreme Being. By performing the *Abhyás* of *Surat Shabd*, love and faith will be increased and the desire for wealth, property, name, fame and the pleasures of mind and senses will gradually be decreased.

485-(14) Such a *Satsangí* will be dear to the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*. On the

completion of his *Bhakti* and *Abhyás*, he will rest in the *Nij Dhám* of the Supreme Being, which is absolutely spiritual and the fountainhead of supreme love.

486-(15) The Supreme Being will confer spiritual good on innumerable *Jívas* through such a loving devotee. He will grant them *Bhakti* ( devotion ) and *Prem* ( love ) and make them perform spiritual practices by which they too will reach the Original Abode. Thus the glory of such a loving devotee will go on increasing day by day, although he does not wish or desire for the same. Even after his death, his name will spread far and wide to distant parts of the world.

487-(16) On hearing this discourse, some persons will be filled with the desire for approaching the Supreme Being. They should join *Rádhásoámí* Faith, attend *Satsang* and get their doubts and misgivings removed. Thereafter, they should receive initiation in *Surat Shabd Yoga* and begin practising the same. On experiencing grace and mercy within, their love for and faith in the Holy Feet of the Supreme Being *Rádhásoámí Dayál* will be enhanced, and, by His grace and mercy, their task will be completed one day. In no other extant religion, can one learn the secrets and mysteries of the Supreme Being and His Abode and the Path leading thereto and the method of translating one's mind and spirit.

488-(17) In the present age, the entire humanity is inclined towards the world and its pleasures. All are indifferent to their spiritual welfare ( true *Parmásth* ). Hence he alone should be considered to be fortunate, who, on observing the perishable nature of the world,

sets himself on the quest for the true Supreme Being, and learning the method of securing true redemption. He alone will, by His grace, find *Rádhásoámí Satsang*, and also meet with the *Sant Sat Guru*. By performing His *Sewa* ( service ) and attending His *Satsang*, his love will be increased and his *Abhyás* will be performed correctly. He will, by His grace, gain access to the *Nij Ghar* ( Original Abode ) one day and obtain supreme and everlasting bliss. He will then praise his good fortune that the *Sant Sat Guru* so very easily extricated him from difficult tangles and took him out of the bounds of *Máyá* to the Original Abode.

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## Chapter 35

THIS WORLD IS AGNI-BHANDÁR ( FIRE-PIT ). ALL  
 MOVEMENTS AND ACTIVITIES PRODUCE HEAT.  
 ONE WHO WANTS TO ESCAPE IT, SHOULD  
 SOAR HIGH TOWARDS HIGHER REGIONS,  
 AND REST IN THE DHÁM ( REGION ) OF THE  
 SUPREME BEING, WHICH IS ABSOLUTELY  
 SHITAL ( COOL ) AND BLISSFUL. THE  
 PATH LIES WITHIN, AND SANT SAT  
 GURU KNOWS ITS SECRETS.

489-(1) *Máyá*, whose form is heat, dominates in this world. Therefore, no activity here is free from *Tapan* ( heat ), that is to say, presence of heat is a necessary concomitant of all activities.

490-(2) Where there is motion, there is *Tapan* or heat. The sense organs, which are the instruments of the body also function by motion and *Tapan* ( heat ).

491-(3) Similarly the action of the five doots ( passions ), viz., *Kám* ( desire and passion ), *Krodh* ( anger ), *Lobh* ( greed ), *Moh* ( attachment ) and *Ahankár* ( egotism ), is also accompanied by *Tapan* ( heat ). First an impulse is produced in the mind by some desire. Then a current issues forth, and vivifies and moves the sense organ. And this motion produces *Tapan* ( heat ). It is in this way that sense organs function properly.

492-(4) *Tapan* ( heat ) is produced in the mind by commotion: By the friction of sense organs with the objects of pleasure, it is again produced externally. In brief, nothing is done without motion, friction or *Tapan* ( heat ).

493-(5) When thoughts arise in the mind, there is motion within. The machinery of thought is set in motion, which produces some *Tapan* (heat). Besides, the extent of *Tapan* (heat) varies with the nature of thought.

494-(6) Besides the above, there are three kinds of तपः *Táps* (afflictions). Every man has to suffer from them. They cause great तपन *Tapan* (heat) internally and externally. These three तपः *Táps* (afflictions) are :—The first is mental affliction. It is caused by fear, grief or anxiety. It generates great internal तपन *Tapan* (heat) and जलन *Jalan* (burning). The second is रोग *Rog* (disease) or bodily affliction. It is caused by various kinds of diseases, which produce तपन *Tapan* (heat) or pain in the body. The third is उपाधि *Upádhi*, i. e., quarrels, squabbling, dispute, litigation, etc. It produces worry, anguish and unhappiness.

495-(7) Nobody is free from the three तपः *Táps* (afflictions) stated above. All, whether kings, nobles or poor, have to suffer from them from time to time. Some afflictions can be removed or mitigated. But there are afflictions and sorrows which are irremediable. Man's resources and intellect fail and he has to suffer.

496-(8) These तपः *Táps* (afflictions) cause great suffering in the region of impure or coarse *Máyá*, viz., *Pinḍ Desh* comprising six centres. In the second grand division or *Brahmánd* which is the domain of pure *Máyá*, these afflictions have very little effect. As regards the first grand division or the *Nirmal Chaitanya Desh* (purely spiritual division) which is the august abode of the Supreme Being and where *Sants* rest, there is not the least trace of these afflictions. There is no pain, anguish or distress of

any kind. This is the highest region and is beyond *Pind* and *Brahmánđ*.

497-(9) He who wants to escape from this *Agni Bhandár* ( fire-pit ), i. e., from the shackles of the world and the physical body, and to secure abode in the region of supreme peace and bliss, must proceed towards the celestial regions, and leave this world.

498-(10) Anybody who wants to fly in the sky, can do so in a balloon or aeroplane. He can also climb a mountain top. But death takes place after reaching a height of six or seven miles. Man is freed, at that time, from pain and suffering. But his sufferings are the consequences of his sinful acts. These *Karams* will not be obliterated by the death of the physical body, nor will the cycle of *Karam* come to an end. For, as long as the *Surat* or spirit remains in the region of *Máyá*, it will have to assume some kind of body, in higher or lower region. It will have to suffer the pangs of births and deaths, and the slings and arrows of atrocious misfortune.

499-(11) Therefore, one should proceed to celestial regions in such a way that one's past *Karams* are exhausted and they do not multiply in future, and one is enabled to gain access into the highest region, the abode of the Supreme Being, which is free from *Máyá* and its तपन *Tapan* ( heat ). There one may attain to supreme and everlasting bliss.

500-(12) This method of proceeding to celestial regions is taught in the *Rádhásoámi* Faith. It is there that the secrets of the Supreme Being, of His *Dhám*, of the Path leading thereto and of the stages on it, can be learnt. He who is sincerely keen to have the *Darshan* of the Supreme Being, should first attend the *Satsang* of *Rádhásoámi Dayál* for some time, and remove his doubts and delusions by

hearing the discourses there. Thereafter, he should understand the principles of the Faith, receive initiation and begin performing the *Abhyás* of *Surat Shabd Yoga*. Excepting this *Abhyás*, there is no method of raising the mind and spirit internally to the highest region with ease. This can be practised by men and women, while leading a family life. They can realize the benefit of this practice in this very life. They can see that gradually they are getting released from the region of तपन *Tapan* ( heat ) and their spirit is entering into the region of happiness, bliss and peace.

501-(13) This *Abhyás* aims at reverting the spirit with the help of the sound coming from heavenly spheres, and taking it to the Highest Region. The spirit is a ray of light, life and sound. It emanated in the beginning from the highest region, and was accompanied by *Shabd*.

502-(14) Nothing can bear comparison with *Shabd* in power and in ability to show light and to guide in darkness. It is by *Shabd* that the entire functioning and regulation of the creation are going on. Similarly the functions of the body and the world and that of every household are being carried out. As the current of *Shabd* is the current of spirit and life, there can be no other current superior to it, in the entire creation. Therefore, there is no other method or practice superior to *Surat Shabd Yoga*.

503-(15) Verily he is fortunate who acquires faith in the above words, and adopting the *Saran* of the Supreme Being *Sat Purush Rádhasoámi Dayál*, performs the *Abhyás* ( practices ) of *Surat Shabd* with avidity. He alone will go beyond *Pinđ* and *Brahmanđ* and secure abode in the *Nij Desh* ( Original Region ) of *Sants*. By the grace of the Supreme



Being and the *Sant Sat Guru*, he will attain to everlasting and supreme bliss there.

504-(16) Those however who are indifferent to *Parmáarth*, and are entangled and engrossed in the pleasures of the world, will never get out of the region of *Máyá* which is full of तपन *Tapan* ( distress ), जलन *Jalan* ( burning ) and अग्नि *Agni* ( fire ). They shall continue to assume bodies again and again and would undergo consequent pains and pleasures.

505-(17) Now it is up to *Jívas* themselves whether, after understanding this *Bachan* of *Sants*, they begin making endeavours for gaining access into the Region of the Supreme Being, which is the reservoir and fountain-head of supreme happiness, bliss and spirit, or remain entangled in errors and delusions in this region of *Máyá* and continue to undergo pain and pleasure, and birth and death. It should be noted that no one is required to give up his household and avocation for performing the *Abhyás* of *Rádhásoámí* Faith. Thus a follower of the *Rádhásoámí* Faith has the best of both the worlds. He enjoys the pleasures of the world as well as the supreme bliss of the Eternal Home. On the other hand, there are those who in their ignorance, attach greater importance to the world and consider worldly pleasures as the highest form of happiness, and thus remain engrossed in the world, unmindful of their real spiritual welfare. They shall always undergo pain and suffering for the sake of trivial and insignificant pleasures of the world. They shall never be released from the shackles of the world, unless they adopt the *Saran* of the *Sant Sat Guru* and perform the *Abhyás* of the *Surat Shabd Yoga* with fervour.

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## Chapter 36

PEOPLE ARE VERY EAGER TO MEET WITH IMPORTANT PERSONALITIES, RAJAS (KINGS) AND MAHA-RAJAS (SOVEREIGNS). IN MEETING THEM, THEY FEEL VERY HAPPY AND UPLIFTED. BUT A LOVING DEVOTEE WHO PERFORMS THE PRACTICES ORDAINED BY SANT S, CAN GET THE DARSHAN OF ATMA, PARMATMA, BRAHM, PAR-BRAHM, SAT PURUSH AND THE SUPREME BEING RADHASOAMI DAYAL. THE BLISS OF THIS DARSHAN IS EVERLASTING AND INESTIMABLE.

506-(1) All, in this world, desire to meet big people, *Seth Sahúkárs* (bankers and monied people), authorities, nobles, kings, sovereigns and others. Whether any purpose is served by such a meeting or not, they make efforts and spend money just for an opportunity to have an interview with them.

507-(2) People are also eager to see and meet renowned acrobats and skillful and handsome persons.

508-(3) People feel exceedingly pleased and honoured on meeting persons of higher classes. But they are all mortal and whatever is achieved through them, is also perishable and insignificant.

509-(4) There are some who consider this world and all that pertains to it as worthless and perishable. They seek after such a place and object as may stay for ever and yield permanent good. They consider that meeting with big people, the rich, nobles and renowned persons would do

great harm to them. On the other hand, they wish to come in contact with those who could give out the secrets and whereabouts of the True Being, and the way to find Him.

510-(5) *Sant Sat Guru* and *Sádh Guru* alone know the Supreme Being. They are His companions and have the same essence as Supreme Being. It is, of course, very difficult to find them.

511-(6) He who happens to come in contact with the *Sant Sat Guru*, should be considered to be very fortunate. He alone will, one day, attain to the region of supreme happiness.

512-(7) The status of the *Sant Sat Guru* is the highest of all in the entire creation. The nobles and rulers of the world stand no comparison with Him. Nay, the status of *Brahmá*, *Vishnu*, *Mahesh*, other gods, incarnations, prophets, *Atmá*, *Parmátmá*, *Ishwar*, *Parmeshwar*, *Brahm* and *Pár-Brahm* is lower than that of the *Sant Sat Guru*. For, he who, having met with the *Sant Sat Guru*, traverses the Path by performing the practices taught by Him will meet with all of them at different stages on the way. On crossing all these stages he will rest in the *Nij Dhám* and have the *Darshan* of the Supreme Being *Sat Purush Rádhásoámí*.

513-(8) In the first place, it is very difficult to find the *Sant Sat Guru*. Even if He is met with, it is still more difficult to recognise Him. But he, who is imbued with a sincere and keen desire for meeting with the Supreme Being and considers the world, its objects and its pleasures as worthless and perishable, is accorded *Darshan* very easily. Enabling him to join *Satsang* and perform

*Abhyás*, the *Sant Sat Guru* gradually grants him His recognition.

514-(9) When a person joins and attends the *Satsang* of the *Sant Sat Guru* and hears His discourses, he is able to understand the glory and eminence of the *Sant Sat Guru* and the Supreme Being and His August Abode. He begins to consider the world and its objects to be worthless and insignificant. By grace and mercy, love and affection for the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Sat Purush Rádhasoámi Dayál* go on increasing day by day.

515-(10) Similarly by attending *Satsang*, *Jívas* understand the importance and necessity of the teachings of the *Sant Sat Guru*. They realise that without performing the *Abhyás* taught by Him, redemption from the thraldom of *Mana* ( mind ) and *Máyá* can never be secured.

516-(11) Teachings of the *Sant Sat Guru* consist in imparting the secrets of the Supreme Being and His *Dhám* and of the Path and stages thereon and how to proceed internally on the Path. These secrets are not known to anyone except the *Sant Sat Guru*, nor can anyone follow His teachings and perform *Abhyás* ( spiritual practices ) without His grace and mercy.

517-(12) The method of proceeding on the Path consists in listening to the *Shabd* (Sound) coming from the heavenly spheres within and raising the mind and spirit along the current of *Shabd*. The *Shabds* of the various stages or regions are different. The *Sant Sat Guru* clearly gives out the secrets and details of all these *Shabds*.

518-(13) The entire creation has been evolved and is being maintained by the spirit force. The manifestation or

the characteristic of the current of spirit is *Shabd* or Sound. Therefore, one who proceeds along the *Shabd* ( Sound ) within oneself with love, can traverse the Path and cross all the stages, and ultimately reach the Highest Region, from where the current descended originally. There is no other method by which one can reach the Highest Region and attain to Truth, and meet with the Supreme Being *Rádhásoómi Dayál*.

519-(14) A true and earnest seeker can easily recognise the *Sant Sat Guru*. By hearing His discourses, he will experience peace within himself. His love for the true Supreme Being will go on increasing. He will gradually be detached from the world and its objects. By performing the *Abhyás* taught by Him, he will get some internal bliss and joy. He will experience the grace and mercy of the *Sant Sat Guru*, internally as well as externally. All these things would enable a loving devotee to realise the status and attainments of the *Sant Sat Guru*. With his progress in *Satsang* and the *Abhyás* of *Surat Shabd Yoga*, he would be able to recognise the *Sant Sat Guru*. His love and faith will also become more and more intense.

520-(15) Great is the glory and grace of the Supreme Being *Rádhásoómi Dayál* and *Sant Sat Guru*. They themselves attract true devotees who do not have to search long, but by some chance or accident, happen easily to come in contact with the *Sant Sat Guru*. By hearing His *Bachans* ( discourses ), their love goes on increasing day by day. They get great peace and bliss internally. These are the attributes of a true and sincere seeker.

521-(16) As briefly described above, great is the glory and eminence of the *Sant Sat Guru*. How happy must they

feel and how fortunate must they consider themselves who get His *Darshan*, attend His *Satsang* and recognise Him to some extent. How ignoble and foolish the worldly people would appear to them, in that they feel proud and pleased on meeting with kings, sovereigns, rich people and rulers.

522-(17) The worldly people feel elated at a little happiness which really does no good, instead harms them. With a view to impressing others with their importance, they speak about it to all and sundry. On the other hand, the devotees of *Sants* always try to conceal the joy which they experience internally. This joy effects not only their spiritual uplift but that of others as well. In fact, this joy is so great that they are not able to contain it. But the *Sant Sat Guru* in His grace, enables them to do so. He so ordains that the foolish and worldlings calumniate Him and His *Satsang*. This calumny makes His devotees feel dejected. But inwardly, He nourishes them by granting bliss and happiness. In this way, pride is not allowed to have sway over their mind. They do not speak of the glory and eminence of the *Sant Sat Guru* and His *Satsang* indiscriminately. The reason is that the people of the world and sensualists are not fit to get His *Darshan*, to attend His *Satsang* and to hear His praise.

523-(18) It is incumbent upon all those who are desirous of their true spiritual welfare to make enquiries about the *Sant Sat Guru* and His *Satsang*, in their home town or the places they happen to visit. If they come to know about the *Sant Sat Guru*, they must get His *Darshan*, attend His *Satsang* and perform His *Sewá* with body, mind and riches. Even if they do not receive initiation, this much *Sewá*, *Darshan* and *Bachans* would sow the seed of *Parmárth* in their heart. This will result in

their eventual salvation and will apply a brake to the cycle of their *Chaurásí*. In other words, until they gain access into the Region of *Sants* by performing devotion and the practices of *Surat Shabd Yoga*, in two or three or four lives, they will be born as human beings ; and they will perform *Bhakti* and *Abhyás*. They will come in contact with the *Sant Sat Guru* in each of these births.

524-(19) Whosoever fortunately obtains the *Darshan* of the *Sant Sat Guru*, gets in reality the *Darshan* of the Supreme Being *Sat Purush Rádhásoámí Dayál* or His *Nij Putra* (Special Son). The efficacy of the glance graciously cast on him, by the *Sant Sat Guru*, cannot be described in words. That glance will, one day, take him to *Nij Dhám* ( Original Abode ), which is the *Bhandár* ( Reservoir ) of supreme love, happiness, bliss and spirituality, and is free from *Kál*, *Karam*, pain, suffering, birth and death. That is the region of eternal bliss. All his *Karams*, past and present, will be gradually eradicated through *Bhakti* and *Abhyás*. From the moment he begins to perform devotion, the *Sant Sat Guru* will, in His grace and mercy, make him *Nish-Karam* ( without *Karams* ) by His discourses and granting him understanding. Whatever actions he performs for his maintenance and that of his family, will be done with reliance on *Mauj*, without any desire for their results. Thus he will not be entangled in them.

525-(20) If, perchance, the *Sant Sat Guru* is not met with, a person should go to the *Satsang* held by His loving devotees. There he should meet the devotees and hear the holy *Bachans* and *Bánis*. From this he

will derive the same benefit as he would have done by meeting with the *Sant Sat Guru*, for the *Sant Sat Guru* is present in *gupt rūp* (hidden form) in the *Satsang* held by His lovers and devotees. Through them, *jīvas* are enabled to acquire understanding and to receive *updes*. In this way, He showers His grace, and effects their salvation. Those who join such a *Satsang* and perform *Abhyās* with sincerity and love, will sooner or later get His *Darshan*. Internal grace is showered on them from the very moment they receive initiation and commence *Abhyās*. This kindles and augments love for the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* in their heart, and enables them to realise the bliss of internal practices to some extent.

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## Chapter 37

JIVAS, IN THIS WORLD, ARE EXTREMELY WEAK AND HELPLESS. THEY CANNOT BY THEMSELVES WORK OUT THEIR PERFECT SALVATION. BUT THE GRACE OF THE SUPREME BEING RÁDHÁSOÁMÍ DAYÁL IS INFINITE. HE, IN HIS GRACE, EASILY ACCOMPLISHES THE TASK OF ONE WHO ACTS UPON HIS TEACHINGS, BY ENABLING ONE TO P E R F O R M NECESSARY SPIRITUAL PRACTICES. THIS GRACE CANNOT BE PRAISED ADEQUATELY.

526-(1) A man, since his very birth in this world, finds himself in the company of the worldly people. His speech, understanding, desires, mode of living, etc., conform to the company he keeps. In other words, he covets wealth, wife, sons, name, fame, honour, reputation, authority, pleasures of mind and senses, etc. He takes pleasure and feels happy in their company. He works hard for the fulfilment of these desires. He constantly thinks of the same. Whenever he meets his family members, relations, friends and acquaintances, he talks about these things.

527-(2) This is how man is engaged in the world. He sees that all others with whom he comes in contact are also engaged in much the same activities. Therefore he gets used to them ; nay, they form part of his nature. He cannot do without them. Whenever he finds himself in some calamity or meets with some disappointment, his mind raises new desires for objects and activities of the same kind, and thus fortifies itself.

528-(3) It is true that nobody can be compelled to do any thing against his inclinations. But the mind is so constituted that it acts as if it were a bond slave to those to whom it is attached. It is so much engrossed in wealth, property, family, relatives, pleasures, etc., that it cannot be weaned away from them. If force is applied, it feels grieved and pained.

529-(4) The real *Parmārth* viz., the secrets of the true Supreme Being and the way to approach Him, are not to be found anywhere. This is considered to be very difficult, rather impossible to attain. No one, therefore, makes any enquiry about it. *Bhekhs* (ascetics) have all along been impressing upon the people in general that nobody can take to spiritual Path without renouncing the world and its pleasures. And as the worldly people are not prepared to give up the world, they do not investigate into real *Parmārth*.

530-(5) The activities of worldly *Parmārth*, i. e., rituals and observances, are, of course, prevalent to some extent. These activities mostly require the application of sense organs. It is very seldom that mind and intellect are associated in these activities. Some of the activities of worldly *Parmārth* are recitation of the books, repetition of name or *mantra* with a rosary, worship of idols, relics, holy places and rivers, pilgrimage, bathing, *Parikrimá* (circumambulation), singing *Bhajans* (hymns), dancing, hearing recitation from religious books, giving alms and charity, building water reservoirs, houses, schools, charity homes, hospitals and poor houses, laying off gardens for the comfort of all, distribution of food to the poor and travellers, joining religious fairs and gatherings, giving religious discourses, fasting, etc.

531-(6) All the religions prevalent in the world at present, generally consider the above activities to be conducive to redemption. Some people even mortify their body and mind. As for example, they perform penance during the hot season amidst five fires ( placed respectively east, west, north and south of them, the sun overhead being the fifth ), lie down in water, remain standing up all the time, observe silence, live on milk diet only, leaving home and hearth and wife and children, live alone in jungle or hill, repeat some name with in-coming and out-going breath or mentally, concentrate at the navel or the heart centre, etc., etc.

532-(7) Some of the learned and intellectuals accept the authority of *Veda*, *Shastras*, *Quran*, *Bible* or other religious books. They regulate their conduct according to what they understand by these books or according to what they learn from some intellectuals. They do not accept the words of *Neshtáhawáns*, i. e., the *Abhyásis* ( practitioners of devotional exercises). Therefore no real good comes of what they do according to their understanding. They, however, discuss and argue and wrangle and quarrel with others and prove them to be false and wrong.

533-(8) Some persons pose as *Sufis* ( mystics and pantheists ) and *Báchak Gyánís* ( sophists ). They consider themselves to be *Khudá* ( God ) or *Brahm*. Believing intellectually and mentally that they are one with *Khudá* or *Brahm*, they become complacent and fearless. But they are either ignorant of the *Abhyás* ( spiritual practices ) promulgated by true *Gyánís* and *Sufis*, or they give up *Abhyás*, on the ground that it is difficult and unnecessary. They are content with intellectual understanding only, and have become careless. Some of these people, however, are earnest and sincere. They perform diligently and

fervently the practices prescribed for the purification of *Antah-karan* ( understanding, mind, soul, conscience and heart ) and for steadying the mind. They do get some benefit.

534-(9) Some persons endowed with worldly knowledge and learning, feel uncertain about the existence of God. They discard *Bhakti* ( devotion ) and faith. They consider that kindness to all animate beings and doing good to others alone are desirable and necessary *Karams* ( acts ). They do not believe the *Jiva* to be immortal. They are atheists. They believe that there is some force or energy ( which one may call *Chaitanya* ) and *Máyá* and its materials which are eternal and all-pervading.

535-(10) The ignorant people mostly believe in and worship petty gods, graves, ghosts, goblins, evil spirits, etc. There is none who can tell them about the truth and the Supreme Being. They are not willing to give up their false beliefs.

536-(11) *Yogeshwars*, incarnations and prophets gave out the secrets of *Parmeshwar*, *Brahm* or *Khuddá*. They alluded to or sometimes described fully the method of approaching him. But the pursuit of that method essentially required renunciation of the world. The practices were difficult, dangerous and risky. Therefore, very few people could accept and follow those teachings and practices even when *Yogeshwars*, incarnations and prophets flourished. When they departed from the world, people got generally involved in outward activities or in religions which were the products of learning and intellect.

537-(12) After *Yogeshwars*, incarnations and prophets, came the *Sant Sat Guru*, who revealed the secrets of *Sat Lok*

and *Sat Purush Dayál* and the way to reach, by the practice of *Shabd Yoga*, that Region which is beyond *Atmá*, *Parmátmá*, *Khudá*, *Brahm* and *Pár-Brahm*. But very few people accepted the religion of *Sants*. As most of them were entangled in various religions, worships and *Karam-Kánd* ( rituals and observances ), they did not accept the teachings of *Sants*. Nay, they blasphemed *Sants* and prevented people from going to them. This is why the *Abhyás* of *Surat Shabd Yoga* could not prevail. After the departure of *Sants*, outward rituals, worship and *Báchak Gyán* ( book-learning ) became prevalent among the followers of *Sants* as well. The learned and intelligent people of the time gave wrong expositions of *Surat Shabd Yoga*. They declared that the *Surat Shabd Yoga* was the same *Abhyás* as the old one ( *Pránáyám* ) which was always considered to be difficult and impossible to perform. This they could argue because in former times the practice of controlling breath was also associated with the *Surat Shabd Abhyás*. Thus they succeeded in stopping the practice of *Surat Shabd Yoga* altogether.

538-(13) The Supreme Being *Rádhásoámí Dayál* observed this pitiable condition of the *Jívas*. In the matter of *Parmárth*, no one was following the true Path, or attaining a higher region. In temporal matters, all were mostly unhappy, helpless, and afflicted by disease, sorrow, poverty and all sorts of troubles. Hence He felt compassion for them. In His great benignity, He manifested Himself in the world as *Sant Sat Guru*, and gave out the secrets of His *Nij Nám* and *Dhám* and the Path and stages thereon. He explained in clear terms and details the easy mode of raising and translating the spirit to *Nij Dhám*. This *Abhyás* can be practised by all, householders as well as ascetics, females as well as males, without renouncing their home

and avocation. The practitioners of this *Abhyás* can in a short time see their true and perfect salvation being worked out, in this very life.

539-(14) People, in olden times, were quite ignorant of the current of *Surat* and *Shabd* which is the current of *Chaitanya* ( energy ) and life. They took the current of *Prán* to be the main current, and promulgated the practice of proceeding along this very current, i. e., suspending and elevating *Práns* ( breath ). But as the restraints prescribed for this practice are very difficult and the practice is full of dangers and risks, it did not get general currency. Householders could not at all perform this practice. As regards ascetics they too could not practise it as it was very tedious and difficult.

540-(15) The Supreme Being *Rádhásoámi Dayál* has now revealed the glory and eminence of *Shabd* and given out its secrets. He has declared that the current of *Prán*\* is subordinate to the current of *Shabd*. This is clear from the fact that during sleep, the *Surat* ( spirit ) which is same as *Shabd* and has its seat in the eyes in the wakeful state, is withdrawn inwards. Although the current of *Prán* ( breath ) then continues to function as usual, the body and senses cease to function. If the spirit withdraws farther still, the current of *Prán* also follows in its wake.

541-(16) It has also been ordained that he alone who rides the current of *Surat* or *Shabd* and proceeds upwards along it, shall get out of the bounds of *Máyá*, and reach *Dhur Dhám* ( Highest Region ), and attain true and perfect salvation. On the other hand, he who proceeds along the current of *Prán* or light or any other current, will reach the region and stage from where that current has issued. But he will remain confined to the region of *Máyá*, and,

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\* See Article 94, "Discourses on Radhasoami Faith" by Maharaj Sahab.

will not be freed from recurrent births and deaths, although they may take place at long intervals.

542-(17) Besides promulgating the *Surat Shabd Yoga* which is called *Sahaj Yoga* ( easy mode of *Yoga* practices ), the Supreme Father *Rádhásoámi Dayál*, in His grace and mercy, has laid great stress on *Prem* and *Bhakti* ( love and devotion ). He said that the Supreme Being is the *Bhandár* ( fountain-head ) of *Prem* ( love ). The current of *Shabd* which has emanated from Him, is the current of *Prem* ( love ). This current which, on descent to, and taking location in, *Pind*, came to be called “*Surat*”, has also the attribute of *Prem*. In other words, all *Jívas* are *Prem* in essence. Therefore, he alone who performs *Bhakti* and engenders *Prem* ( love ) for the Supreme Father and the *Sant Sat Guru*, and listens to *Shabd* within himself with love, will, by their grace and mercy, traverse the Path easily, and one day, reach *Dhur Dhám* ( Highest Region ). Without *Prem* ( Love ) and *Dayá* ( Grace ), it is difficult to proceed on this Path.

543-(18) He further said that without detachment from the world and its pleasures, one cannot easily engender love for the Formless and *Shabd Swarúp* Supreme Being. Therefore it is necessary to have love for the *Sat Guru Swarúp* in the first instance. As this *Swarúp* ( Form of the *Sat Guru* ) is similar to that of the disciple, i. e., it is physical, love can easily be engendered for this *Swarúp* ( *Sat Guru* ). In fact all are attached to those who have physical forms, as for instance, wife, children, parents, brothers, relations, caste fellows, teachers, authorities, physicians, governors and all those with whom they have dealings of some sort. They have love even for pets and animals like parrots, dogs, horses, elephants, etc. These creatures also, in their turn, show love and humility to

their masters. Thus it is not at all difficult to engender love and affection for *Sat Guru* who is the real redeemer and well-wisher.

544-(19) For enhancing love, four kinds of services have been prescribed in *Bhakti* ( Path of devotion ). They are services by body, riches, mind and spirit. The services of the first and the second kinds awaken and enhance love, while those of the third and the fourth kinds raise the spirit and mind upwards and enhance love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. They effect progress in *Abhyás*.

545-(20) By attending *Satsang*, performing *Sewá* and listening to and understanding discourses, some love and faith would be generated for the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. This would also result in the establishment of some spiritual affinity and love for the *Sat Guru* and His loving devotees. In the case of such a devotee the process of salvation would be smooth. He will obtain some internal bliss in *Abhyás*.

546-(21) The Supreme Being *Rádhásoámi Dayál* has said that a *gurumukh* is he who has intense love for His Holy Feet. In other words, his love for Him exceeds his attachment for his wife, children, riches, body, name, fame, etc. Nothing can prevent such a *gurumukh* from entering the Holy Mansion. He attains his salvation in this very life. He can see that his salvation is being worked out in his life time. But there are people who have love of a lower degree. It is like the love one has for relations, caste fellows or casual acquaintances. In the case of such a person also, the process of salvation will commence, but it will accord with the intensity of his love. His task will be completed in one, two, three or at the most four lives, as his love goes on developing and enhancing.



547-(22) It appears desirable to explain how the *Sant Sat Guru* effects the salvation of a person who has only nominal love for Him. Such a person is mainly attached to the world, its objects, his family and kinsmen. His connection with the *Sant Sat Guru* and His *Satsang* is very fragile. At the time of death, such a person will first experience, as usual, the effect of worldly attachments, love and *Karams*. After this, he will realize the benefit of his love for and service rendered to the *Sant Sat Guru*. At that time the *Sant Sat Guru* will enable him to get His *Darshan* and hear *Shabd*. He will intertwine the *Surat* ( spirit ) of the devotee to His Feet and grant him abode in a high and happy region. After keeping him there for some time and enhancing his love and faith by His *Darshan* and *Bachans*, He will bring him again in the human body. Enabling him to join *Satsang* and to perform *Bhakti* and *Abhyás*, He will take him to a still higher region. Thus He will take him to *Dhur Dhám* ( Highest Region ) in two or three or four lives. There it is everlasting bliss and happiness, and not the least trace of pain and suffering and birth and death in that region.

548-(23) At the time of death, all *Jívas*, on account of their love and attachment for the world, family, kinsmen, body, etc., have to undergo jolts at the hands of *Kál*. The wheel of their *Karams* also turns very fast at that time. Their *Karams*, according as they are good or bad, cause pleasure or pain, at the time of withdrawal of the spirit current. In case a *Jíva* has had the *Darshan* of *Sants* and has performed some *Sewá* and *Abhyás*, the *Sant Sat Guru*, in consequence of his good *Karams*, will manifest Himself internally and grant him His *Darshan*. He will save him from the hardships that he would otherwise suffer at the hands of *Kál*. He will bestow peace and bliss upon him.

That *Jiva*, in such circumstance, sticks close to the *Charans* ( Holy Feet ) with great fervour and eagerness, like a drowning man who clings fast to his saviour. The *Sant* takes his spirit to a higher region and saves him from downward hurl.

549-(24) How great is the benefit of engendering love and establishing connection with the *Sant Sat Guru* who is all-powerful and merciful ! The cycle of *Chaurásí* comes to an end, i. e., the highway to the region of Supreme Father is cleared. By His grace and mercy, love and faith go on increasing and the Path is easily traversed.

550-(25) The Supreme Being *Rádhásoámi Dayál* has very graciously ordained that whosoever inculcates love and affection for loving devotees and establishes some connection with them, will, to some extent, get the same benefit as is obtained by engendering love for *Rádhásoámi Dayál* or *Sant Sat Guru*. It, therefore, behoves all that just as they attach themselves to all and sundry in the world for their worldly good, so, for the sake of their spiritual welfare and true salvation, they should engender love for, and establish connection with, the Supreme Being *Rádhásoámi Dayál* or *Sant Sat Guru* if He is met with. Otherwise they should have some connection with His true and sincere devotees. In consequence of this, they will get protection when in trouble, and at the time of death in particular, they will be saved from *Chaurásí*. They will be made to perform *Bhakti* and *Abhyás*, and one day, given abode in the region of supreme bliss.

551-(26) How can the glory and eminence of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* be described ! Innumerable souls are saved by His *Darshan* and touch and mercy. The process of salvation of all those

*Jīvas* who happen to get His *Darshan* and perform some *Sewá* is commenced. If they are brutes, they are first given birth in the human form, and then they are made to join *Parmārth*. Thus their task too is gradually completed.

552-(27) Great is the grace and mercy of the Supreme Father *Rádhásoámí Dayál* when He manifests Himself in this world as *Sant Sat Guru*. If any eatable, clothing or other article is used by Him, not only the person who presents it, but all those who are associated in any way with the present, become recipients of some grace and mercy. They are made to perform some *Parmārthí* endeavours either in the present life or in the next, and are located in some high and happier region. For instance, some body presents clothing to the *Sant Sat Guru*. Then besides that person, the *Zamíndár* ( owner of the land ) in whose field cotton was grown, and all others who worked in the field and in the preparation of the clothing, will participate in the act of devotion and receive the gift of *Bhakti* in view of what they did. Thus the process of their salvation will be commenced. How immeasurable is this grace and bounty !

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## Chapter 38

EVERYBODY WISHES THAT HIS CHILDREN SHOULD BE OBEDIENT AND SHOULD EARN NAME AND FAME IN THE WORLD. ALL WISH TO DO SUCH PHILANTHROPIC ACTS AS MAY PERPETUATE THEIR MEMORY. ALL THIS IS VERY DIFFICULT TO ATTAIN. BUT HE WHO APPLIES HIMSELF TO THE PURSUIT OF TRUE *PARMARTH*, RECEIVES INNUMERABLE DISCIPLES. THEY CARRY OUT HIS BEHESTS CHEERFULLY AND SPREAD HIS NAME AND TEACHINGS IN DIFFERENT PLACES. HE IS THUS REMEMBERED IN DIFFERENT COUNTRIES OF THE WORLD FOR THOUSANDS OF YEARS.

553-(1) All men desire to have obedient and celebrated children, who may be remembered generation after generation. They want to do acts which may preserve their memory in the world.

554-(2) For the fulfilment of this desire, people make all sorts of efforts and put in hard labour. But even then they do not succeed fully. There are very few people whose line or memory continues for long.

555-(3) As against this, a devotee performs *Bhakti* with sincerity. He sacrifices his desires for worldly pleasures and name and fame. He applies, as far as possible, his

body, mind and riches to the service of the Almighty Creator. In the case of such a person, the Supreme Being besides granting him abode in the highest region, confers upon him honour and celebrities in the world which go on increasing day by day.

556-(4) To secure the pleasure of the *Sat Guru* and Supreme Father is of primary importance in the matter of *Parmáarth*. Gifts and rewards would follow in its wake. The pleasure of *Sat Guru* and Supreme Father can be gradually secured by attending *Satsang* and performing *Sewá* and internal *Abhyás*.

557-(5) He who is keen to secure his spiritual welfare, his true salvation and *Darshan* of the Supreme Being in His *Dhám*, should, in the first place, search for the *Sant Sat Guru*. If He is not met with, then he should contact His true and sincere disciples, who have attended His *Satsang*, are performing devotional exercises according to His instructions, have traversed some distance within themselves, and are about to reach *Dhur Dhám* (Highest Region). He should receive initiation from such a devotee and begin performing *Abhyás* of *Surat Shabd Márg*. He should go on strengthening his *Saran*. He will thereby get some bliss internally and experience His grace and mercy to some extent.

558-(6) In proportion to one's love and yearning with which one performs *Abhyás*, one will go on realising the glory and eminence, infiniteness and the exalted position of *Rádhásoámi Dayál* and *Sant Sat Guru*. Sincere and keen desire for *Darshan* will be generated in the heart. The *Sant Sat Guru* will graciously grant *Darshan* and enhance love and faith, and advancement in *Abhyás*.

559-(7) *Bhakti* of the true Supreme Being cannot be generated in the heart without attending *Satsang* of the *Sant Sat Guru* and His loving devotees. Except the *Sant Sat Guru* or His loving devotee nobody can impart instructions in the practices of *Surat Shabd Yoga*, without which the *Nij Dhám* can never be attained. No one can attain true and perfect salvation without performing *Bhakti* of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*. It is, therefore, incumbent upon all those, who are desirous of the welfare of their soul, to join the *Rádhásoámi* Faith and to perform *Bhakti* and *Surat Shabd Abhyás* as much and as best as they can.

560-(8) He who devotes himself whole-heartedly to the *Bhakti* of the Supreme Being *Rádhásoámi* and *Sant Sat Guru*, i. e., gives up desires for the pleasures of mind and senses and for worldly honour and fame, and strives hard for obtaining the bliss of His Holy Feet, would be dear to *Sant Sat Guru* and *Rádhásoámi Dayál*. He alone would be deemed deserving of special grace and mercy.

561-(9) Such a devotee is called a *gurumukh*. He alone will be admitted into the Holy Mansion of the Supreme Father. In the world too, the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* will confer upon him, unsolicited, very great honour, name and fame. Spiritual good and salvation of innumerable *Jívas* will be effected through him.

562-(10) Even though a person may put in very hard labour and spend lots of money, yet he cannot attain that

peace, serenity, bliss and eminence which is easily achieved without his desire and efforts in *Parmārth*, by engaging in the *Bhakti* of the true Supreme Being. This shows how deluded and mistaken are those who are trying to secure honour and fame in the world, and doing all that may keep their memory alive. Such people should carefully observe the affairs of the world and think over them dispassionately. They should make some *Parmārthī* ( spiritual ) endeavours. If they attend *Satsang* and perform *Abhyās* for some time, they can perceive that their spiritual welfare and salvation are easily attained by this. They can get the utmost worldly name and fame by *Mauj*, without making any special effort for the same.

563-(11) Many people, in order to perpetuate their memory, write books, build houses, temples, mosques and churches, wells, *Baolis*\* and tanks, lay out gardens, open guest houses, museums, hospitals, dispensaries, schools, construct bridges or canals, start charitable institutions and alms houses, or daily distribute food to the poor. These are all acts of *Paropkār* ( philanthropy ), i. e., the people of the world are benefited thereby for years and ages. But the benefit derived from *Parmārthī Upkār* ( spiritual help and assistance ) is very great. *Jīvas* are entirely saved from the cycle of *Chaurāsī* and the sufferings of innumerable lives. They get abode in the region of supreme happiness and bliss, and become happy for ever.

564-(12) The benefit and blessings of *Parmārthī Upkār* ( spiritual help and assistance ) extend to innumerable *Jīvas* and to distant lands. The *Bachans* ( discourses ), *Bánis*

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*Baoli*—A large masonry well, generally with winding steps down to the water, and landing places and chambers in the surrounding well.

( poetic compositions ), *Updesh* ( teachings ) and *Hidáyat* ( instructions ) of such a benefactor constitute a great memorial to Him, because these things continue to influence people in different countries for thousands of years, and keep alive the name of the benefactor. He is remembered with love and reverence.

565-(13) *Sansári Upkár* ( worldly good ) follows in the wake of *Parmárthi Upkár*. People devoted to *Parmárth* build hundreds and thousands of houses for the comfort and benefit of *Jivas* in general in the memory of the original *Ácharyas* ( Founders ) of their Faith. Thus both kinds of *Upkár* are done and are perpetuated by, and in the name of, a *Parmárthi* ( religious ) person, during his life time as well as after his demise in all countries of the world, for thousands of years. Therefore, he alone is dear to the Supreme Being and he alone should be considered fortunate, who fully devotes himself to *Parmárth*, and whole-heartedly performs *Bhakti* of the true Supreme Being and the *Sant Sat Guru*. Everybody should firmly and resolutely embark upon this activity for the benefit of his own soul as well as for that of others. Those in particular, who are devoted to *Paropkár* ( doing good to others ) and are ready to apply their body, mind and riches for it, should give priority to true *Parmárth* ( spiritual regeneration ). They would thus achieve both the purposes, worldly as well as spiritual, and be able to do good to themselves and to innumerable *Jivas*.

566-(14) Beside *Parmárthi* honour and fame and *Upkár* and memorial, a true devotee of the Supreme Father secures high status and *Adhikár* ( fitness ) to enter His



Mansion. Thousands of *Jivas* accept his discipleship for the welfare of their soul, carry out his commands with all their heart and soul, and preach his name and faith in different places with great fervour. This continues for thousands of years in all countries, and goes on spreading and increasing day by day.

567-(15) What can a man's children of flesh accomplish in comparison to *Parmārthī* disciples? *Sansāri Paropkār* (worldly help and assistance) confers benefit on a limited number of *Jivas* only and is confined to a limited area. It cannot stand comparison with the work of *Parmārthī* disciples even to the extent of its one-thousandth part.

## Chapter 39

EVERYBODY WANTS TO HAVE A COMPANION WHO MAY HELP AND PROTECT HIM AT ALL TIMES. BUT NO SUCH TRUE AND PERFECT HELPER AND ALL TIME PROTECTOR CAN BE FOUND. BUT IF A PERSON ADOPTS THE SARAN OF THE TRUE GURU AND NÁM ( SHABD ) AND ENTHRONES THEM IN HIS HEART, HE WILL GET HELP AND PROTECTION AT EVERY MOMENT. THE GURU AND NÁM WILL, AT NO TIME AND UNDER NO CIRCUMSTANCE, FORSAKE HIM.

568-(1) Everybody, in the world, seeks support, prop or help to lean upon when in need. For this purpose, some people acquire wealth, landed property or other source of income. Some persons keep with them their wives, sons, relations or trusted servants. They confide in them, so that they may accord help and protection in time of need.

569-(2) No doubt, in many worldly affairs, wealth, children, friends, relations, etc. are helpful. But there are occasions, such as illness, bereavement, calamity and particularly death, when no one can render any help. Many relations, friends and kinsmen forget a man in poverty. Instead of helping him they often leave him in the lurch.

570-(3) It is obvious that a man badly needs a true helper and companion in the world as well as in *Pramárth*. Without this, he cannot meet with success.

571-(4) As everything pertaining to this world is perishable, no worldly companion can be true and reliable. But as regards *Parmārth*, the *Sat Guru* and Supreme Father ( *Shabd* ) are always with the *Jīva*. If he accepts their *Saran* with sincerity and performs their *Bhakti*, he would get help and protection when expedient and proper. They would not forsake him for a moment.

572-(5) Whatever activities are prevalent in the world in the name of *Parmārth* pertain to the world. There is no mention in them of the secrets and whereabouts of the true Supreme Being and the method of approaching Him. They speak of the deities of lower order such as *Brahm*, *Ishwar*, *Parmátmá*, incarnations, etc. They perform some *Parmārthi* activities with reliance on bygone *Mahátmás*, devotees, *Pírs*, prophets or *Auliyás*. But the secrets of their real forms and abodes are not given out nor is the method of proceeding towards their abodes explained. Therefore, the followers of all these religions are entangled in imitations, or they contemplate, meditate or think of the unknown and invisible God haphazardly. By such activities, they never get the *Darshan* of their *Isht* or see his refulgence. Sincere and deep love for him is not engendered in their heart. How can then this activity be of any help to them in hardship, grief, calamity and death. The fact is that, excepting some rare and sincere devotees, no one can receive any help in the time of need, by adopting such an *Isht*. As people do not have sincere love for their *Isht* and *Deity*, nor do they know the secrets of the *Nij Swarúp* and *Nij Dhám* of that *Isht*, they can get no help from him. Whenever such worshippers think of their *Isht*, they really think of his imitation, which is lifeless, and can, therefore, render no help.

573-(6) Hence he who is desirous of true help, succour and protection, must perform the *Bhakti* of the true

Supreme Being. The ways, regulations and the mode of practising this *Bhakti* ( devotion ) can be learnt from the perfect *Guru* only. He is the *Sant Sat Guru*.

574-(7) This *Bhakti* or devotion does not merely consist in singing of the glory and praise of the Lord and His external worship. It consists in performing the internal practices, whereby the spirit can be translated and elevated to the region of the *Bhagwant*, i. e., the Supreme Being. This internal practice is called *Surat Shabd Yoga*. It consists in raising the *Surat* ( spirit ) by catching hold of *Shabd* ( sound ). This sound is coming all the time from the *Darbár* of the Supreme Being within every body.

575-(8) A true seeker should search for the *Sant Sat Guru* or His *Satsang*. He should hear discourses and recitation for some time, enquire about the principles of *Sant Mat*, the secrets of the Supreme Being, His *Dhám* and the Path leading thereto and the mode of practices. He should then perform *Abhyás*, and strengthen *Saran* by the grace and mercy of the *Sant Sat Guru* and the Supreme Being *Rádhásoámí Dayál*. On getting some bliss and joy internally and on experiencing Grace and Mercy, love and faith will be augmented, and the mind will begin to rely on His grace and mercy.

576-(9) By thus attending and performing *Abhyás*, the devotee will derive much benefit internally. As his love and faith increase, the *Abhyási* will experience and realize that the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru* are with him and are looking after his interests and protecting him in every way.

577-(10) Gradually the *Abhyási* will come to have full and complete reliance on grace and mercy. He would see that he is getting palpable help, when he is in some trouble,

fear, anxiety, etc., and more particularly at the time of his death.

578-(11) It must be realized that no one is greater than the *Sant Sat Guru* and the Supreme Creator in the entire creation. When the *Jiva* comes to have intense love and firm faith in Him, and experiences His grace and protection from time to time, he will feel blessed and happy that such a true and perfect helper and protector is by his side at all times. Whether he is alone or in the company of the worldly people, he will always have the support and help of His true helper, the Supreme Being. He will have no fear and anxiety.

579-(12) It is, therefore, desirable for all *Jivas* that just as they make provision for their comfort and help in this world by securing support, help and company, in the same way they should internally try to approach the true Supreme Being who is present within every body. They should strengthen the *Saran* of the *Sant Sat Guru*, and the Supreme Being and realize grace, mercy and protection both internally and externally. They will thus be saved from many troubles and calamities, and will receive special grace and help when in need. At the last moment, instead of suffering the pangs of death, they will obtain great bliss and joy. They will be redeemed from the cycle of *Chaurási*, and one day, secure abode in the Region of the Supreme Being.

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## Chapter 40

PEOPLE ENGAGE IN ALL SORTS OF YOGIC PRACTICES. IN THE BEGINNING, THEY GET PLEASURE FOR SOME TIME. BUT GRADUALLY THESE PRACTICES BECOME ROUTINE AND STALE. THEY ALSO DO NOT PRODUCE THE DESIRED EFFECT. BUT AN ABHYÁSÍ OF THE RÁDHÁSOÁMÍ FAITH, BECAUSE OF HIS PROGRESS AND ADVANCEMENT, RECEIVES NEW BLISS AND JOY EVERY DAY. HIS LOVE AND ZEAL ARE THUS ENHANCED DAY BY DAY. ULTIMATELY HE SECURES ADMITTANCE INTO THE DHÁM ( REGION ) OF THE SUPREME BEING RÁDHÁSOÁMÍ DAYÁL, WHICH IS EVERLASTING AND UNDECAYING SOURCE OF SUPREME HAPPINESS AND BLISS. THERE HE IS FREED FROM ALL ANXIETIES AND WORRIES.

580-(1) People have recourse to all sorts of *Sádhans* (practices) for securing redemption or for spiritual benefit. Some of them do achieve some success in the beginning. But after some time they become routine. The practitioner does not feel interested in those practices, nor does he derive any pleasure from them. Ultimately the mind hardly applies itself to them. They are performed superficially or mechanically.

581-(2) The above state of things is due to the fact that the pleasure or benefit derived in the beginning from the practices or activities, performed in the name of *Parmārth*, becomes just an ordinary matter. As there is no translation and ascension of the spirit in those practices, there is no progress or advancement.

582-(3) Many of these activities are simply outward; and the pleasures obtained from them are also outward. As the performance of these activities involves very often the expenditure of money, the pleasures derived from them are also somewhat impure and sullied.

583-(4) Many of these *Sādhans* ( practices ) are, in fact, dull and painful. But they invite plaudits of the world and result in minor advantages as well. This is why, people willingly take to those practices. They are satisfied with this much gain only. In other words, they do not care for *Parmārthī* ( spiritual ) benefit.

584-(5) Some unsophisticated and devoted persons faithfully perform penances. They undergo hardship and trouble in the hope of getting redemption, or happiness in the next birth. After leaving the body, they do get happiness in reward. But they do not get true redemption. After enjoying happiness for some time they are again subjected to the cycle of births and deaths.

585-(6) Activities or *Sādhans* ( practices ), prevalent in all religions for obtaining happiness or redemption, are, more or less, of the nature referred to above. Perfect welfare of the *Jīva* is not attained by them. Very little spiritual good is secured thereby.

586-(7) Seeing the *Jīva* so helpless in the matter of *Parmārth*, the Supreme Father *Rādhāsoāmī Dayāl* assumed the form of *Sant Sat Guru*. He gave out such an easy method for obtaining redemption and spiritual bliss that it can easily be followed by children, persons young and old, male and female, provided they have some eagerness. They can also thus obtain some internal bliss. If they persevere with regularity, they would make progress, and obtain new bliss and joy. The love for and faith in the Holy Feet of the Supreme Being *Rādhāsoāmī Dayāl* and *Sant Sat Guru* would be generated and enhanced, and their salvation would be worked out.

587-(8) This easy method is the *Sāadhan* ( practice ) for raising and elevating the mind and spirit internally towards the region of the Supreme Being. As the mind and the spirit are withdrawn and elevated, fresh and new joy is experienced, further progress is made, and desire for reaching the Region of the Supreme Being and His *Darshan* goes on increasing.

588-(9) This *Sāadhan* ( practice ) is known as *Surat Shabd Yoga*, i. e., elevating the *Surat* ( spirit ) to higher region by listening to the sound coming from heavenly spheres. The current of sound comes from the region of the Supreme Being, passing through several regions. The *Surat* ( spirit ) has descended along this very current of sound. It can, revert and go back to its original home by catching hold of the same.

589-(10) That Original Home is the august mansion of the Supreme Being *Rādhāsoāmī Dayāl*. It is free from *Kāl*, *Karam*, *Máyá* and *Mana* ( mind ). For this reason, it is



free from births and deaths, and pains and sufferings of all kinds.

590-(11) That Original Home is the *Bhandār* ( fountain-head ) of supreme love and bliss. The *Surat* ( spirit ), which detaches itself from the world, takes the *Saran* of the *Sant Sat Guru* and performs the practices of *Surat Shabd Yoga*, reaches there by the grace of the Supreme Being *Rádhásoámi Dayál*. It secures immunity from death and decay and receives everlasting and supreme bliss.

591-(12) Having learnt of this glory and majesty of the Original Home, all should join *Rádhásoámi Faith*. Getting initiated into the practices of *Surat Shabd*, they should perform the *Abhyás* as much as possible. They will, in this very life, get spiritual bliss and see that their salvation is being worked out. In future, when the *Bhakti* of the Supreme Being *Rádhásoámi Dayál* is performed, they will secure abode in the Original Home. As regards the cycle of *Chaurási*, it will be terminated just on getting initiated and commencing the *Abhyás*.

592-(13) The superiority of *Rádhásoámi Faith* and its initiation consists in the fact that its practioner readily and immediately gets bliss and joy to the extent he performs his practices correctly and properly. Besides, he acquires, by the grace of the *Sant Sat Guru* and *Rádhásoámi Dayál*, the *Adhikár* ( fitness ) for admittance into *Param Pad*, the August Abode of the Supreme Being. On reaching there, transmigration comes to an end. But this status can only be attained by attending *Satsang* of the *Sant Sat Guru* and His loving devotees. Hence it is obligatory to attend *Satsang* and perform internal *Abhyás*.

593-(14) All the extant religions of the world prescribe some *Sádhans* (practices) for the attainment of redemption. But those practices are very difficult, and no satisfactory result can be achieved from them. But in case of *Rádhásoámi* Faith, the practices are easy, and perfect salvation is easily attained. It, therefore, behoves all *Jivas* that as they engage in all sorts of activities for their physical and mental comfort and happiness, so they should also perform the practice as prescribed in the *Rádhásoámi* Faith, so that they may secure spiritual benefit and escape from pain and suffering. They can thereby derive great benefit in their present life and also after leaving the body and the world.

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## Chapter 41

EVERYONE PAYS GREAT ATTENTION TO THE  
CLEANLINESS AND ADORNMENT OF HIS BODY.  
SO IT IS ALSO ESSENTIAL AND DESIRABLE TO  
PURIFY AND EMBELLISH THE INNER SELF.  
THE PHYSICAL BODY IS FOR THE WORLDLY  
PEOPLE TO SEE : WHILE THE INNER SELF  
WILL BE PRESENTED TO THE CREATOR.

594-(1) Many people in the world devote a great deal of their time to cleanliness, adornment and embellishment of their body. They put on neat and proper clothes. In particular, those who have to meet or to work with big people, officials, rich men, kings, etc., have to do so. For, without cleanliness and embellishment of their body and neat dress, they cannot secure admittance into the presence of kings, rich men and big people.

595-(2) For his outer cleanliness and adornment, a man has to take trouble and spend some money. This gives him comfort, and others like to associate with him. In other words, worldly people are pleased with such a conduct. But inwardly they are full of filth and evils which have also to be removed.

596-(3) Without internal purification and embellishment, the mind and spirit cannot ascend to higher regions, nor can they enjoy the association of their denizens. Therefore whosoever wishes to escape from this region of births and deaths, and pains and sufferings of various kinds, and to secure resting place in the Region of the Supreme Being, must at the earliest secure his inner purification.

597-(4) Internal purification means eradication of the evils of *Kám* ( passion ), *Krodh* ( anger ), *Lobh* ( greed ), *Moh* ( attachment ), *Ahankár* ( egotism ), *Írshá* ( jealousy ), *Virodh* ( hostility ), *Trishná* ( ambition, avarice ), etc., and the control of the mind and senses. Adornment and embellishment means the inculcation of *Síl* ( piety ), *Khshamá* ( forbearance ), *Santosh* ( contentment ), *Dintá* ( humility ), detachment from pleasures, kindness, *Bhakti* ( devotion ) and *Prem* ( love ) for the Holy Feet of the Supreme Father. Casting aside jealousy, hostility and enmity, the devotee should develop kindness and sympathy. He should give up desires and values of the objects and pleasures of the world, limiting them to what is absolutely necessary. He should forsake all unnecessary desires and hankerings.

598-(5) Internal purification and embellishment cannot be had without the company of the *Sant Sat Guru*, His devotees and *Sádhs*. If the *Jiva* does not listen to and ruminate upon the *Bachans* of *Sants*, his worldly ideas, desires and behaviour will not change. So long as he does not receive initiation from the *Sant Sat Guru* and perform *Abhyás* ( devotional exercises ) enjoined by Him, there will be no withdrawal, abstraction and elevation of his mind and spirit, nor will his impure and foul desires and habits be eradicated.

599-(6) Therefore, all those who are desirous of true and lasting purification and of meeting with the true Supreme Being, should first search for the *Sant Sat Guru*, attend His *Satsang*, receive initiation and regularly perform *Abhyás*, as much as possible. It is in this way that purification and embellishment will be gradually had. By the grace of the *Sant Sat Guru*, love for His Holy Feet will

go on increasing. One day, the devotee will get admittance into the Holy Mansion of the Supreme Being.

600-(7) All persons, whether male or female, must perform this work. They will thereby be freed from transmigration, and from the pain and suffering consequent upon the assumption of physical bodies. They will be released from the region of *Máyá* and abide in the *Nirmal Chaitanya Desh* ( purely spiritual division ), the *Nij Dhám* of the Supreme Being. This region is the fountainhead of supreme bliss, happiness and love, and remains eternally in the same state.

601-(8) Outward cleanliness and embellishment of the physical body, achieved with labour and toil here, cannot last permanently. The reason is that this body is full of excrement and urine. All its orifices or openings are constantly emitting filth and dirt. Howsoever much one may try to effect cleanliness, the body will remain filthy and dirty, so also its orifices. One may move in the company of big men of the world, by effecting cleanliness and embellishment of one's body. But one will, in no way, secure admittance into higher regions or the *Darbár* of the Supreme Being, unless one attains internal purification and embellishment. And if this is not achieved, one will again and again take birth in higher or lower forms of life, in *Mrityulok* ( world of the mortals ) and the region of *Máyá*. Nowhere will one have permanent rest and absolute comfort. One will continue to undergo pain and suffering.

602-(9) External cleanliness is appreciated and liked by the worldly people, while internal purification and embellishment are secured as gifts from the *Sant Sat Guru* and His loving devotees and *Sádhs*. And they appreciate

them. One whose inner self is not pure, is not fit to be respected. He cannot get admittance into *Satsang* and the *Darbár* of the Supreme Being.

603-(10) The world is transitory and perishable. The pleasure and honour, secured in the world, are short-lived. If *Bhakti* of the true Supreme Being and *Sant Sat Guru* is not performed, then at the last moment colossal suffering and disgrace will have to be endured at the hands of *Jama-doots* ( messengers of death ). Similar pain and suffering will have to be undergone every time birth and death take place. Hence he who wishes to be saved from these sufferings, should associate with the *Sant Sat Guru* and His sincere devotees, get his evil tendencies and impurities removed, have the internal adornment and embellishment effected, and secure resting place in the *Darbár* of the Supreme Being. There he will get eternal bliss and happiness.

604-(11) Internal and external purification and embellishment are desirable and necessary in all circumstances. But those are foolish and unfortunate, who pay attention to external cleanliness only, and are negligent and heedless of the internal purification. Such people will always suffer loss and undergo pain and trouble again and again. While those, who pay attention to internal purification and act on the teachings of the *Sant Sat Guru*, will receive both the benefits. In other words, they will be able to maintain external cleanliness. Also their internal Path leading to the *Nij Dhám* of the true Supreme Being will be opened. One day they will attain to supreme bliss and happiness in the Eternal Region. Such *Jívas* should be considered wise,

virtuous and fortunate. They will succeed in properly accomplishing their own task. They will also do good to others, i. e., secure their spiritual welfare.

605-(12) A person can himself judge the extent of his internal purification well. Others who associate with him or have dealings with him, can also do so to some extent. Some indications of internal purification are these. The thoughts pertaining to evil and sinful acts are reduced or removed, and treatment with others is such that nobody is troubled or deprived of his due.

## Chapter 42

SAT GURU, SATSANG AND SAT SHABD ARE PREREQUISITES FOR PARMÁRTH, i. e., TRUE WELFARE AND SALVATION OF THE SOUL. LOVE AND ARDOUR MUST ALSO BE ENGENDERED IN THE MIND. THEREFORE, CORRECTION AND PURIFICATION OF THE MIND ARE OF PRIME IMPORTANCE, WHICH WILL BE ACHIEVED BY THE GRACE OF SAT GURU, SATSANG AND SHABD ABHYÁS. ARDOUR AND LOVE WILL THEN GO ON INCREASING.

606-(1) The *Jiva* is tied to the body, mind and senses, in this world. Desires for enjoying the pleasures and objects of *Máyá* are constantly arising in the mind. As this region is of *Malín* ( impure ) *Máyá*, and the body is also filled with all sorts of filth, dirt and impurities, they cannot be removed by any amount of cleanliness. If the entire life is devoted to external cleanliness only, pain and suffering shall have to be undergone, consequent upon the assumption of bodies again and again.

607-(2) He who desires to escape from this series of pains and sufferings and to disentangle himself from this *Malín* body and region, should examine the conditions through which the ego passes during day and night. He should adopt such measures as may gradually free him from this region, and may enable him to secure admittance into the *Dhám* of the Supreme Being. That is absolutely free from *Máyá* and its torments. There he will attain to the state of supreme and everlasting bliss and happiness.



608-(3) All are passing through three *Awasthás* ( conditions, states ) of *Jágrit* (wakefulness), *Swapna* (dream) and *Sushupti* ( sound sleep ) every day. It will be observed that in the wakeful condition, the *Jíva* functions in the physical body and this world. While in dream and sound sleep, he becomes oblivious of his body, this world and its objects. He is not affected by pains, pleasures and anxieties.

609-(4) It is also clear that in the wakeful state, the seat of the *Jíva* is in the eyes. In dream, the current of spirit is withdrawn, and its connection with the body and the world is weakened.

610-(5) During high fever, unconsciousness and at the time of death, the eyes are turned up and the pupils are withdrawn. In other words, the current of spirit recedes inwards from the plane of eyes. According as the spirit-current withdraws, forgetfulness, unconsciousness and detachment from the world and the body take place.

611-(6) It is, therefore, evident that he who wishes to get away from this *Malín* body and region, should adopt measures for receding from the plane of eyes. He should revert the current of spirit towards its Source and *Bhaṇḍár* ( Reservoir ).

612-(7) Everybody knows and admits that there is certainly some Creator and Lord of this creation, and that He is all-powerful and all-pervading. The necessary corollary is that He must also be present within everyone. The *Jíva* is His *Ansha* ( emanation ), like the sun and its ray. Having separated from His Holy Feet and descended into the region of *Máyá*, the *Jíva* is bound to the human body. He can again secure access to the *Dhám* ( Region )

of the Supreme Being, become formless and attain to supreme bliss, by following the modes of practice for reverting inwards.

613-(8) This practice can be learnt from the *Sant Sat Guru* and His *Satsang*. But true love and yearning are necessary for the performance of this *Abhyás* ( practice ). This can be generated by carefully observing the perishable nature of the world, and enhanced in the company of the *Sant Sat Guru* and His loving devotees.

614-(9) As all *Jívas* have to leave this body and region, it is desirable and necessary for them to open up and clear the Path along which they shall have to go after death. It means that they should revert the spirit-current, which is located in the eyes and tied to the body and the world, towards the Holy Feet of the Supreme Being.

615-(10) The method of reverting the spirit-current can be learnt from the *Sant Sat Guru* or His loving devotees. Therefore first of all, the *Sant Sat Guru* and His *Satsang* must be found out. When He is met with, His *Satsang* and *Sewá* should be performed with love. Receiving initiation in *Surat Shabd Yoga*, its *Abhyás* ( spiritual practices ) should be commenced.

616-(11) *Surat Shabd Yoga* consists in elevating the spirit to higher regions, towards the Region of the Supreme Being, along the sound which is reverberating within everybody. There is no other easier method for reverting the spirit without obstacles to the Highest Region. In this *Abhyás*, the Path is traversed by riding the current of spirit or life, and there is no current superior to it.

617-(12) If the *Sant Sat Guru* is not met with, one may join His *Satsang*. After one's doubts and misgivings have been dispelled, one should receive initiation from a devoted *Abhyásí* who had come in contact with the *Sant Sat Guru*.

618-(13) Love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* will gradually go on increasing in the company of sincere and devoted *Abhyásís* ( practitioners ). Bliss and joy will also be experienced in the performance of *Abhyás*. If love and yearning are intense, the *Sant Sat Guru* will, by His *Mauj*, grant His *Darshan* and grace. He will advance the practitioner in his *Abhyás* by helping him internally as well as externally.

619-(14) The *Sant Sat Guru* and His *Satsang* are greatly to be coveted. He who has them is really very lucky. The day a *Jiva* accepts His *Saran* ( protection ), his *Chaurásí* ends. The moment he gets initiation and begins *Abhyás* of the *Surat Shabd Yoga*, the highway to his true redemption and salvation is opened up. By the grace and protection of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, *Kál*, *Karam*, *Mana* and *Máyá* cease to put any obstacles in his *Abhyás*. Thus his salvation cannot be blocked.

620-(15) A true seeker and devotee should try to enhance his love and faith in the Holy Feet of *Rádhásoámi Dayál* and the *Sant Sat Guru* day by day. By this, he will receive special grace, and his *Satsang* and *Abhyás* will go on without any difficulty.

621-(16) The Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*, at all times, take care of, protect and advance the devotee who has sincerely accepted Their *Saran*. They graciously create opportunities for enhancing his love and faith. They make him perform *Sewá* with zeal, and thus awaken fresh love every day in his heart. This love and faith advance him in his *Abhyás* and *Bhakti*.

622-(17) All these advantages can be availed of these days in *Rádhásoámi Satsang*. He who is a true seeker can join *Rádhásoámi Satsang*, get initiated in *Surat Shabd Yoga* and begin *Abhyás* for the true salvation of his soul.

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## Chapter 43

FIVE TATTWAS ( ELEMENTS ) BROUGHT FORTH THE UNIVERSE. THEY HAVE THEIR SEPARATE MANDALS ( SPHERES ). WE SEE THEM HERE. SIMILARLY THERE ARE SEPARATE MANDALS ( SPHERES OR RESERVOIRS ) OF SUKSHM ( SUBTLE ) TATTWAS. SURAT AND SHABD ARE THE TWO GREAT TATTWAS OR FACTORS WHICH ARE THE CAUSE OF THE ENTIRE CREATION. THEY TOO HAVE THEIR OWN MANDALS. SURAT TATTWA ( SPIRIT ) IS THE CAUSE OF THE FIVE TATTWAS. AND SHABD TATTWA IS THE CAUSE OF THE SURAT TATTWA AND IT IS THE CREATOR OF THE ENTIRE CREATION. THE JÍVA OR SURAT ( SPIRIT ) IS A PARTICLE AND CURRENT OF SHABD. SO LONG AS SURAT DOES NOT DETACH ITSELF FROM THE CREATION OF FIVE TATTWAS, AND MERGE IN THE SHABD BHANDÁR, SUPREME BLISS AND HAPPINESS CANNOT BE ATTAINED.

623-(1) The role of five Tattwas ( elements ), viz., *Prithví* ( earth ), *Jal* ( water ), *Agni* ( fire ), *Pavan* ( air ) and *Ákash* ( ether ), is prominent in this creation.

624-(2) There are separate *Mandals* ( reservoirs ) of the *Sthul Tattwas* ( gross elements ) in this world. Likewise, there are those of subtler and the subtlest elements in higher regions.

625-(3) All these *Mandals* ( spheres ) exist within the limits of *Máyá*. So long as the spirit is in this region, it has to reside in bodies made of the five *Tattwas* ( elements ). Pain and pleasure will vary according as the body and the region are gross or subtle.

626-(4) Beyond the region of these five *Tattwas* or *Máyá*, is the *Mandal* ( sphere or reservoir ) of *Surat* (spirit). This *Surat Tattwa* ( spirit essence ) is the cause or creator of the five elements and the cosmos brought forth by them. Beyond *Surat Mandal* is the *Shabd Mandal* which is the cause or creator of *Surat* and the entire creation. It is supreme energy, bliss and love.

627-(5) So long as *Surat* is not separated from the region of *Máyá*, and merged in the *Shabd Mandal*, it will not be liberated from the bondage of bodies, and consequent physical pains and pleasures and births and deaths.

628-(6) It is, therefore, incumbent upon all that, just as they perform all sorts of activities pertaining to this world, they should also perform the *Abhyás* ( practice ) by which they could be separated from the region of five elements or *Máyá*, and merged in the *Shabd Mandal*. Gradually, they would be redeemed. They would reach the *Nij Dhám* ( Original Abode ) and attain everlasting bliss one day.

629-(7) The practices for getting out of the region of *Máyá* and reaching the *Shabd Mandal* are taught in the *Sant Mat* or the *Rádhásoámi* Faith. Whosoever is sincerely desirous of it, should join *Rádhásoámi Satsang*, get initiated in the *Surat Shabd Yoga* and commence its practices. One day he will rest in the *Nij Dhám* where there is *Nirmal Chaitanya* ( pure spirit ) only, and no *Máyá*.

630-(8) For the proper and successful performance of this *Abhyás*, the *Dayá* ( grace ) of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* is imperative. If there is true yearning and some love, *Dayá* ( grace ) will certainly be shown. Gradually, the *Saran* of the Supreme Being *Rádhásoámi Dayál* will also be obtained and strengthened. No wonder, the *Sant Sat Guru* may also grant His *Darshan*, easily attract the mind and the spirit upwards, and, one day, enable the devotee to enter *Nij Ghar* ( Real Home ).

631-(9) It is obvious that the creation evolved by the five elements in this world as well as in others, is not lasting or permanent. Consequently pains and pleasures and births and deaths are inevitable. On keen observation of the affairs of the world, one would certainly arrive at the conclusion that there must be a *Bhaṇḍár* ( Reservoir ) and separate *Mandal* ( sphere or region ) of the *Surat Chaitanya* ( spirit ), which imparts vitality to the creation brought forth by the five elements. Whatever pleasure and joy are available in this world, are in the spirit and the spirit-current. And hence that *Mandal* of *Surat Chaitanya* must be endowed with true and perfect bliss.

632-(10) Such thoughtful seekers would also investigate and find out the way to reach the *Mandal* and *Bhaṇḍár* of *Surat Chaitanya* ( spirit ). As the spirit is immortal, it would wander in gross or subtle bodies made of the elements, in the region of *Máyá*, and undergo pain and pleasure and birth and death until it goes back to its *Nij Bhaṇḍár* ( Eternal Reservoir ). It is, therefore, incumbent upon every person for true welfare and salvation of his soul, to know the whereabouts of the

*Nij Bhaṇḍār* and perform the practices whereby he could reach there.

633-(11) As stated above, the knowledge, secrets and the method referred to above, are clearly explained in *Rādhāsoāmī* Faith alone, and are given out at the time of initiation. This Path cannot be traversed without fear and eagerness. Therefore, one, having fear of pains and pleasures and births and deaths, and eagerness for getting the *Darshan* of the Supreme Being, and performing *Abhyās*, will gradually traverse the Path, and will also receive internally some bliss and happiness of the withdrawal and elevation of mind and spirit. This bliss will enhance yearning and eagerness, and progress in *Abhyās*.

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## Chapter 44

EVERYBODY WANTS TO SEE AND CONVERSE IN PRIVATE WITH BIG PEOPLE, AND HIS DEAR AND NEAR ONES IN PARTICULAR. LIKEWISE TRUE DEVOTEES AND *PARMÁRTHÍS* SHOULD ASPIRE FOR MEETING WITH THE *SANT SAT GURU* AND SUPREME BEING IN PRIVATE, AND TAKE NECESSARY STEPS IN ACCORDANCE WITH THE METHOD PRESCRIBED BY SANTs.

634-(1) Everybody, in this world, is very pleased to meet big people or his dear and near ones in private, because he can then say freely what he desires.

635-(2) Similarly, in true *Parmárth*, the devotee and true lover on meeting with the Lord, i. e., *Sant Sat Guru*, or the Supreme Being *Sat Purush Rádhásoámí Dayál*, in *ekágra* state, and, on listening to His *Bachans* in *ekánt*, become very happy.

636-(3) '*Ekágra*' implies that none of the obstructive tendencies such as *Kám*, *Krodh*, *Lobh*, *Moh*, *Ahankár*, or a useless desire pertaining to the ten sense organs, or any thought or reverie which usually arises in the *Antah-karan* ( mind ), should assert itself at the time when the devotee is having *Darshan* and listening to *Bachans* of his Master and Beloved. '*Ekánt*' means that no form or creation or sound of any sort, except the *Swarúp* ( Form ) and *Shabd* of his Beloved, distracts the devotee's attention.

637-(4) When, by *Mauj*, a loving devotee is able to attain this condition internally in *Abhyás*, he can get the

fullest possible pleasure of His *Bhajan* and *Dhyán*. He can gradually get internal *Darshan* as well. Similarly, when he is able to withdraw his mind, attention and sight from all sides and rivet them on the *Darshan* and *Bachans* of the *Sant Sat Guru*, he can realize the bliss of *Satsang*.

638-(5) This condition cannot be attained by a *Parmárthi* unless he has deep yearning and love in his heart. And this yearning and love cannot be engendered without the grace of the Supreme Being, and without being detached from the world and its objects to some extent. For stabilizing and enhancing love and yearning, it is necessary to have the association of the *Sant Sat Guru* and His devotees, and to perform the *Abhyás* of *Surat Shabd Yoga*.

639-(6) Hence, he who, on observing the perishable nature and worthlessness of this world and its objects, has renounced them, and has the desire for investigation into true and real *Parmárth*, should, first of all, find out the *Satsang* of the *Sant Sat Guru* and His devotees. As such a seeker deserves grace in greater measure, he will, by *Mauj*, soon come in contact with the *Sant Sat Guru* or His *Satsang*.

640-(7) When, by good luck, a seeker meets with the *Sant Sat Guru* or joins His *Satsang*, he should first attend *Satsang* carefully, and listen to and ruminate upon the discourses attentively. Doubts, delusions and improper and inappropriate beliefs and prejudices embedded in the heart, will gradually be removed thereby. He will come to know what evil tendencies are present in his

mind, and how they should be eradicated. He will then be able to make all possible endeavours to effect purification.

641-(8) When some purification has been attained by attending *Satsang* for some time, and full faith in the efficacy of the *Surat Shabd Yoga* as a sure means of meeting with the Supreme Being *Rádhásoámi Dayál* and reaching His *Dhám* ( Region ), has been acquired, initiation should be received and the performance of *Abhyás* begun. When some internal experiences are had and some bliss of *Abhyás* is obtained, eagerness and yearning will be sharpened and enhanced, and love for the Holy Feet of the *Sant Sat Guru* and the Supreme Being will be generated.

642-(9) In this manner, by *Satsang* and internal *Abhyás*, love and faith will go on increasing, and *Dayá* ( grace and mercy ) will be experienced. The task will gradually be accomplished, i. e., after completing the journey, admittance into the *Nij Dhám* will be secured. The *Darshan* of the Supreme Father *Rádhásoámi Dayál* and supreme bliss will be obtained.

643-(10) It will be the sincere wish and effort of a loving devotee that no obstruction or hindrance comes in the pursuit of his *Parmárthí* activity, and no person or object disturbs him in his *Abhyás* internally or externally. By this kind of *Bhajan* and *Dhyán*, his mind and spirit would easily rise towards higher regions. They would merge in their respective *Bhandárs* ( reservoirs ) and become happy.

644-(11). The association and company of such a loving devotee can do much good to many. By hearing from him about the glory and importance of the *Sant Sat Guru*, His *Satsang* and *Abhyás*, and of the *Dayá* (grace and mercy) which is showered by the Supreme Being *Rádhásoámí Dayál*, they will long for joining such a *Satsang*. On gradually listening to the *Bachans* and receiving initiation in *Surat Shabd Yoga*, they will commence its *Abhyás*. When they receive bliss and joy internally, they will fulfil the object of their human existence.

## Chapter 45

THERE ARE NINE APERTURES OR ORIFICES IN THE BODY, WHICH ARE CONSTANTLY SECRETING DIRT AND FILTH. THE CURRENT OF SPIRIT, DESCENDS TO THESE APERTURES AND PERFORMS THE FUNCTIONS OF THE PHYSICAL BODY. NOBODY LIKES A DIRTY PLACE. THEREFORE, ALL SHOULD PROCEED TOWARDS THE REGION OF PURITY, WHICH IS INWARDS AND UPWARDS. ONE DAY, REDEMPTION FROM THE BONDAGES OF THE BODY, SENSES, MANA AND MÁYÁ WILL BE SECURED. SUPREME BLISS WILL BE ATTAINED IN THE REGION OF THE SUPREME BEING.

645-(1) Nine apertures of the human body are visible, while the tenth one is hidden. The nine apertures are always secreting dirt and filth. The tenth one is the passage through which the spirit comes down. It is always pure and clean.

646-(2) The current of spirit descends to the nine apertures and performs the functions of the body. In other words, the activities and functions pertaining to the ten sense organs are carried on through these nine apertures.

647-(3) Whatever is done through the sense organs, affords some pleasure to the mind. The flow of the spirit-current is outward, and all the pleasures and objects of the world are *Jarh* ( inert and lifeless ). Hence the current

of spirit is dissipated in lifeless objects. That is why a man feels tired and exhausted after working for the whole day or for some time.

648-(4) The impulses or desires that arise in the mind, pertain to outward activities. As *Máyá* and *Tamo-guna* are dominant in this world and the physical body, all the activities of sense-organs are *Malín* (impure). They result in the expenditure and wastage of the spirit-current.

649-(5) If a person, after getting initiated in the secrets and methods of devotional practices, directs his spirit current towards the *Daswán Dwár* (tenth aperture), he can secure greater energy and bliss of great purity. Instead of dissipating his energy, he would enhance it by elevating the spirit-current. Performance of this *Abhyás* will easily remove exhaustion.

650-(6) A wise and thoughtful man, on observing the affairs of the world, would arrive at the conclusion that all its pleasures are perishable. They are more or less impure, unholy and alloyed with the evil of *Máyá*. He will then certainly enquire if there is a region, where the bliss is permanent and free from evil of *Tamo-guna* and *Máyá*.

651-(7) There does exist such a region of supreme bliss. It is the highest in the entire creation, and the Path to it leads through the *Daswán Dwár* (tenth aperture). That region is the abode of the true Supreme Being *Sat Purush Rádhásoómi Dayál*.

652-(7) The secrets of that Region, the Path leading thereto, the intervening stages and the method of proceeding on the Path have been explained in detail in

*Rádhásoámi* Faith only. No other extant religion of the world makes any mention of these matters.

653-(9) That *Dhám* ( Region ) and the Path leading thereto are represented within everybody, because the throne of the Almighty Supreme Being is present within all. But these secrets are known to *Sants* alone.

654-(10) The highway to that *Dhám* ( Region ) starts from the eyes, the seat of the *Jíva* ( spirit ) in the wakeful condition, and passing through the *Daswán Dwár* ( tenth orifice ), it goes upwards. No one can proceed on this Path without the help of the *Sant Sat Guru* who dwells in that Region, and who very graciously comes to this world and assumes human form for taking *Jívas* to that *Dhám*.

655-(11) Therefore, all those who wish to get rid of this impure, unholy and perishable region and to reach the Region of supremely pure bliss which is constant, should find out the *Sant Sat Guru* and His *Satsang*. They should listen to and understand the discourses delivered in *Satsang* and regulate their conduct accordingly. If by good luck they find the *Sant Sat Guru*, they should receive initiation from Him or, in His absence, from His loving *Satsangí* or *Abhyásí*, in the secrets of the Highest Region and the Supreme Being *Rádhásoámi Dayál* and the method or *Abhyás* of proceeding on that Path. They should then begin *Abhyás* and enhance their love and faith.

656-(12) If eagerness and yearning are keen, intense and true, the *Darshan* of the *Sant Sat Guru* will also be had by *Mauj*. The grace and protection of the Supreme Being *Rádhásoámi Dayál* will be experienced internally. Some

bliss and joy will also be felt in *Abhyás*. Longing and eagerness will go on increasing. By and by, the mind and spirit will go on rising inwards. By grace and mercy, one day the task will be completed.

657-(13) For the successful performance of the easy practices of the *Surat Shabd Yoga*, given out by the Supreme Being *Rádhásoámí Dayál*, it is not at all necessary to renounce family, profession and avocation. The *Abhyás* is so very easy of performance and free from risks and dangers, that anybody and everybody, child, youth or old, male or female, can perform it at any time and place, and realize its benefit in this very life.

658-(14) Those who would not perform this internal *Abhyás* of elevating their spirit upwards, will always remain confined in the physical body. They will undergo pain and pleasure owing to their bondages. Impure impulses will always arise in their mind, which will beguile their spirit in lower regions, where *Máyá* is predominant and powerful.

659-(15) The pain and anguish prevalent in *Mrityulk* and lower regions, and, above all, the pangs of births and deaths are indescribable. Therefore, it behoves all to perform internal *Abhyás* as ordained by *Sants*.

660-(16) The *Dayá* ( grace and mercy ) of the Supreme Being *Rádhásoámí Dayál* is so great that without leaving home and hearth, profession and avocation, if a person performs the *Abhyás* of *Surat Shabd Yoga* just once or twice every day, after having received initiation from the *Sant Sat Guru* or *Sádh Guru* or His loving *Satsangí*,



even then he will be saved from *Chaurási* and located, after death, in a region of happiness. *Rádhasoámi Dayál* will grant him human body three or four times and in each successive life he will be enabled to perform greater *Bhakti* and *Parmásth*. One day, he will be admitted into *Nij Ghar* (Real Home), where he will obtain supreme bliss, and will be absolutely free from the bondages of physical bodies, births and deaths. He who does not engage in this activity, should be considered to be most unfortunate, and is yet destined to live in the regions of *Kál* and *Máyá*. He does not possess the *Adhikár* (fitness) and good fortune to attain supreme bliss by reverting to the Original Abode.

## Chapter 46

ALL JIVAS ARE FOND OF BEAUTIFUL FORMS AND SWEET MUSIC. MIND IS ENRAPTURED BY THEM. BUT IN FACT, ALL FORMS AND MUSIC OF THIS WORLD ARE VERY GROSS AND PERISHABLE, WHEREAS FORMS AND SOUNDS, IN HIGHER REGIONS WITHIN, ARE INFINITELY LOVELY, MELODIOUS AND REFULGENT. THEREFORE, ONE MUST SEE AND HEAR THEM, SPECIALLY BECAUSE BY DIRECTING ONE'S ATTENTION INWARD TOWARDS THEM, ONE CAN DERIVE GREAT BLISS AND JOY AND CAN EASILY ATTAIN TRUE REDEMPTION FROM BIRTHS AND DEATHS AND CAN SECURE EVERLASTING HAPPINESS.

661-(1) All like to see attractive persons or animals or objects. They are very pleasing to the eye. Likewise, people like to hear sweet music and songs, and are enraptured by them whenever they happen to hear them.

662-(2) The above applies not only to human beings, but to animals as well. They also feel pleased to see a beautiful animal or object and to hear sweet music. They are filled with wonder, and wish that they may continue to hear it.

663-(3) The reason for the above is that the *Surat* ( spirit ) itself is most refulgent, beautiful and *Shabd* ( sound ) in form. It is an *Ansh* of the Supreme Being who is the *Bhandár* ( Reservoir and Source ) of absolute light, beauty and melody. Therefore, the *Surat* ( spirit ) is enamoured of beautiful forms and melodious sounds.

664-(4) The most beautiful forms and the most melodious music of this world bear absolutely no comparison with those of the higher regions. The charming forms and enrapturing music of those regions are peerless and indescribable.

665-(5) It is, therefore, desirable for everybody to proceed within himself and to experience the wondrous joy of its refulgence and melody. He will then realise how marvellous spectacles of Nature exist within him, and how worthless and perishable are the objects he seeks in this world.

666-(6) Blessed are they who feel pleased and grateful on observing the skill and power of their Creator in this world, and at the same time, they also secure real bliss and pleasure by witnessing within themselves the most wonderful spectacles of Nature and creation. They enhance their love for and faith in the Holy Feet of the Supreme and Merciful Being. Aspiring for the *Darshan* of His *Nij Rúp* ( Real Form ), they sincerely make efforts for attaining the same.

667-(7) The internal secrets and the method of proceeding within, can be learnt from the *Sant Sat Guru* alone, for He is the *Nij Musáhib* ( Real Companion ), *Nij Putra* ( Special Son ) and the sole custodian of the secrets of the Supreme Being *Sat Purush Rádhásoámí Dayál*.

668-(8) He who is desirous of witnessing the internal spectacles, should, first of all, search for the *Sant Sat Guru* and His *Satsang*. On meeting Him, one should attend His *Satsang* for a few days and hear discourses on the glory and majesty of the Supreme Being and the secrets of higher creation. On being convinced that the world and its objects are worthless and perishable, one should detach oneself from them and direct one's attention to the Holy Feet of the Supreme Being.

669-(9) On attending *Satsang* for a few days, a seeker will know the world and the internal secrets. He should then commence internal *Abhyas* after receiving initiation from the *Sant Sat Guru* or in His absence from His loving devotee and *Abhyási Satsangí*.

670-(10) This *Abhyás* ( practice ) consists in applying the mind and the spirit to *Swarúp* ( form ) and *Shabd* ( sound ). These practices are known as *Dhyán* and *Bhajan*, i. e., raising the spirit upwards by joining it with the sound which is coming from the heavenly spheres within everybody, and then riveting it on the internal *Swarúp* ( form ). The *Abhyás* is known as the *Surat Shabd Yoga*.

671-(11) The seat of the spirit in the body is in the eyes. The throne of the Supreme Father is at the highest centre within everybody. There are several stages on the way. The sound of every one of them is different. All these secrets may be learnt from the *Sant Sat Guru* or His devoted *Satsangí* at the time of initiation. An *Abhyási* ( practitioner ) should perform the practices accordingly.

672-(12) When, By *Mauj*, a devotee gets *Darshan* of the *Swarúp* ( Form ) within himself, sees light and refulgence of different kinds, and occasionally hears melodious sounds,

he will praise his good fortune. He will easily be detached from the forms and sounds of this world. Deep love for and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Rádhásoámí Dayál* will be awakened and generated in his heart.

673-(13) There is no doubt that an *Abhyasí* cannot see the internal spectacles and hear the inner sounds without the grace and mercy of the *Sant Sat Guru* and Supreme Being *Rádhásoámí Dayál*. But at the same time, he must also be truly eager, devoted and painstaking. Then only, can he expect to achieve his object. In other words, he will gradually go on seeing the internal sights. His mind and spirit will proceed inwards with zeal and pleasure.

674-(14) In this way, by experiencing internally the *Dayá* ( grace ) of the *Sant Sat Guru* and *Rádhásoámí Dayál*, love and zeal will increase and faith and *Saran* will be strengthened. One day, the *Surat* ( spirit ), on securing admittance into the *Nij Dhám* and having *Darshan* of the true parent *Rádhásoámí Dayál*, will attain to supreme bliss. It will be freed from the clutches of *Mana*, *Máyá*, *Kál* and *Karam*.

675-(15) Such *Satsang* and details of the practices of the *Surat Shabd Yoga* are, in the present time, available in the *Rádhásoámí* Faith. This *Satsang* was started by the Supreme Being *Rádhásoámí Dayál* Himself when He incarnated as *Sant Sat Guru* in human form. He very graciously revealed and explained the secrets of the internal *Páth* and the method of proceeding on the same, and elevating the mind and spirit towards higher regions within. This can be easily practised by all, whether child, youth or old.

676-(16) In His *Mauj* and *Dayá*, the Supreme Being *Rádhásoámi Dayál* has made the *Surat Shabd Yoga* so efficacious and beneficial that whosoever regularly performs it for a few days, even to a little extent, will be released from the cycle of *Chaurási*. His *Bhakti* will, in future, go on increasing day by day. He will also advance in his *Abhyás* to such an extent that he will, by the grace of the *Sant Sat Guru*, complete his task in two, three or four births. He will rest in *Rádhásoámi Dhám*, and will attain to supreme bliss. Being released from the regions of *Máyá*, where there is a whirl of births and deaths and consequent pains and pleasures, he will secure eternal and supreme bliss.

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## Chapter 47

PEOPLE, IN THE WORLD, ARE ENGAGED IN TWO KINDS OF ACTIVITIES, VIZ., *SWÁRTH* AND *PARMÁRTH*. BUT THEY ARE IGNORANT OF PURELY *PARMÁRTHÍ* ACTIVITIES, BY WHICH TRUE SALVATION IS POSSIBLE. THEY ARE PREVALENT IN *RÁDHÁSOÁMI* FAITH. A TRUE *PARMARTHÍ* CAN REALIZE ITS BENEFIT BY PERFORMING IT FOR SOME TIME. ULTIMATELY, HE WILL SECURE ENTRANCE INTO *PARAM DHÁM* ( SUPREME ABODE )

677-(1) In this world, people are engaged in two sorts of activities, *Swárth* and *Parmárth*.

678-(2) *Swárth* refers to those activities which one performs for securing comfort and happiness in this world and this life, or in *Swarga*<sup>1</sup>, *Baikuntha*<sup>2</sup>, *Bahishta*<sup>3</sup>, etc., after leaving this body and world. This is *Pravritti*<sup>4</sup>.

679-(3) *Parmárth* consists in those activities which help secure redemption or lead one to *Parmeshwar* or *Brahm*. This is *Nirvritti*<sup>5</sup>.

680-(4) True, real and pure *Parmárth* is yet distinct from *Nirvritti*. Its secrets are available nowhere except in *Rádhásoámi* Faith ( Sant Mat ). This is *Nirvritti-pár*<sup>6</sup>.

681-(5) *Parmárth* of this kind has for its aim elevation

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1. Heaven. 2. Vishnu's heaven, or paradise. 3. Paradise. 4. Active life as opposed to a life of contemplation, entanglement. 5. Emancipation or liberation. 6. Beyond *Nirvritti*.

of mind and spirit through *Surat Shabd Yoga* till the spirit reaches the *Dhám* of the Supreme Being *Rádhásoámí Dayál*. That *Dhám* is *Nirmal Chaitanya Desh* ( region of pure spirit ) and is the *Bhandár* ( fountain-head ) of supreme love and bliss. On reaching there, complete freedom from births and deaths is secured.

682-(6) The above benefit cannot be derived from the *Parmárthí* activities of any other religion. The ultimate goal of all activities of *Nirvritti* is within the range of *Máyá*. The regions of *Parmeshwar*, *Brahm* and *Pár-Brahm* are also situated within the limits of *Máyá*, which are subject to births and deaths. They are all dissolved at the time of *Mahá Pralaya* ( great dissolution ).

683-(7) Efforts, activities and behaviour required for *Parmárth* of *Brahm Pad* or of the *Dhám* of the Supreme Being, are more or less the same. Therefore, it is imperative for a true and a sincere *Parmárthí*, first of all, to determine whether the object of his worship and goal is the true Supreme Being or the presiding deity or of any of the intervening stages or regions.

684-(8) It is impossible to approach the Holy Feet of the true Supreme Being without *Prem* and *Bhakti* ( love and devotion ). It is, therefore, proper to perform the *Bhakti* taught by Sants, and in particular, that by the Supreme Being *Rádhásoámí Dayál* when He manifested Himself as *Sant Sat Guru*. This will make inner progress easy and the pilgrim would reach the *Dhám* of the Supreme Being, which is beyond the region of *Máyá*.

685-(9) *Prem* and *Bhakti* should be directed in the Holy Feet of the *Sant Sat Guru*. He should be accepted after



attentively hearing and understanding His discourses. With some detachment from the world, its pleasures and objects, and after receiving initiation in the practice of *Surat Shabd Yoga*, the devotee should elevate his mind and spirit by means of *Dhyán* and *Bhajan* as correctly as possible. Some internal spectacles will then be seen and some bliss and happiness will be obtained. Love and yearning will gradually go on increasing.

686-(10) If the *Sant Sat Guru* is not met with, the seeker should meet His loving and *Abhyási Satsangí*, and attend his *Satsang* for some time. He should receive initiation from him and begin *Abhyás*. He should strengthen the *Saran* of *Rádhásoámí Dayál* and the *Sant Sat Guru*, and cherish within himself, the desire of meeting with Him. No wonder, the *Sant Sat Guru*, in His grace and mercy, may grant him *Darshan*, deliver *Bachans* and enhance his love and faith. \*

687-(11) One may not come in contact with the *Sant Sat Guru*. But if one goes on performing *Abhyás* with love and yearning, one would experience some grace of *Rádhásoámí Dayál* and *Sant Sat Guru*. One will gradually go on making internal progress. One's delusions and doubts will be eradicated by the *Satsang*. This will enhance one's unalloyed love for and faith in the Holy Feet and the *Surat Shabd Yoga*.

688-(12) Such a *Satsang* and the practices of the *Surat Shabd Yoga* are, at present, available in *Rádhásoámí Faith* only. He who is desirous of his true and perfect salvation, should join this Faith, attend *Satsang* and perform *Abhyás* ( practice ). After some time, he will realize the advantage of *Satsang* and *Abhyás* within and without.

689-(13) All the extant religions of the world and all persons, however learned, proficient and intelligent they may be, are ignorant of the true Supreme Being *Rádhásoámi Dayál* and His *Dhám*. The method of elevating mind and spirit within, which may be free from risks, and can be practised by everybody, male or female, householder or recluse, is not taught in any religion. For this reason, there is no mention of these practices anywhere else except in the *Rádhásoámi Satsang* which was started by the Supreme Being *Rádhásoámi* Himself, when He incarnated Himself as the *Sant Sat Guru*.

690-(14) Complete and satisfactory answers to all kinds of questions are given in *Rádhásoámi* Faith. This religion is natural, because the principles of this Faith are in accord and conformity with the laws of creation ; and nothing pertaining to this Faith is redundant, useless and opposed to the natural laws. This religion is not a product of learning and intellect. On the other hand, all learning and knowledge are offshoots of this religion. A true seeker and *Parmárthi* should, therefore, forget all learning and cleverness, try to understand the principles of this Faith and begin its *Abhyás*. He should gradually realize within him all that has been revealed about the method and *Abhyás* by *Rádhásoámi Dayál*, for attaining salvation. He should also perceive His grace and mercy. His love and faith will thus go on increasing. He will progress in his *Abhyás* ( practices ) and see his salvation worked out in this very life.

691-(15) He, who is a true and earnest seeker, will never be completely satisfied with the principles of any religion other than the *Rádhásoámi* Faith. The principles

and methods of *Abhyās* of other religions are impressed with outward tendency and are based on principles which are products of intellect and learning. The real love for the true Supreme Being cannot be engendered in the heart by them. And without real love it is not possible to elevate the mind and spirit internally. Thus, under no circumstance, can true and perfect salvation be attained. Nor can the cycle of births come to an end, or freedom from physical pain and pleasure be secured, or the state of Supreme and everlasting bliss be attained.

## Chapter 48

ALL THAT PERTAINS TO THIS WORLD IS PERISHABLE.  
HAPPINESS IS LITTLE, AND SUFFERING MUCH  
MORE. AT THE TIME OF DEATH, SPIRIT IS  
WITHDRAWN FROM THE PLANE OF EYES.  
IT, THEREFORE, BEHOVES EVERY *JĪVA* TO  
PROCEED INWARDS. HE WILL THEN  
OBTAIN GREATER AND GREATER  
HAPPINESS WITHIN, AND WILL BE  
SAVED FROM PAIN AND SUFFERING,  
PARTICULARLY AT THE TIME  
OF DEATH.

692-(1) This world, all its objects, and all physical bodies are perishable. Pains and pleasures are also transitory. Happiness, in this world, is very little, and suffering much more.

693-(2) It is certain that this body and world, with all its paraphernalia, and family and kinsmen, shall have to be left behind one day. Hence a wise and thoughtful man should, as far as possible, reduce his attachments with his body and the world, so that at the time of actually leaving them he may not be subjected to pain and anguish.

694-(3) It is also desirable for him to engage in some such activity that he may not be affected much by troubles and sufferings of life, and, at the time of death, the pain of leaving the body may be felt very little, or not at all.

695-(4) On observing the process of death, it is seen

that the withdrawal of spirit begins from fingers and toes. The body is relaxed as withdrawal of spirit takes place. Ultimately, when the pupils of the eyes are turned inwards, death ensues and life becomes extinct.

696-(5) Hence one should engage in that activity by which one can, while living and in full possession of all faculties, open up and traverse the Path along which one has to pass at the last moment. As one acquires the ability to revert the pupils of one's eyes, pains and pleasures pertaining to the body would be reduced and, at the last moment, one will not feel pain of leaving the body, nay one would be delighted.

697-(6) This activity or practice consists in undergoing the process of death while yet alive. In other words, one should perform such practices as may enable one's spirit to withdraw and recede upto the point of death, nay, beyond it ; but one may come back to the body at one's will.

698-(7) One, who performs this *Abhyás* properly, would come to have the power to die at will and thus become immortal. He will conquer death, i. e., he will not have to suffer the pangs of death. When the time comes or when he so wishes, he will easily leave the body without pain.

699-(8) This *Abhyás* is, in these times, prevalent only in *Rádhásoámi* Faith ( Sant Mat ). It is known as *Surat Shabd Yoga*. It consists in raising the *Surat* ( spirit ) upwards within, while listening to the sounds coming from heavenly spheres, separating the spirit from the body and witnessing the spectacles of *Brahmánḍ* and beyond, viz., the regions of *Sants*, thereby securing admission into the *Dhám* (sphere) of the Supreme Being *Rádhásoámi Dayál*. This region is

without *Máyá*. It is eternal and is the *Bhandár* ( fountain-head ) of supreme love and bliss.

700-(9) All the extant religions of the world prescribe various kinds of activities for the attainment of redemption. Many persons perform them according to their understanding and capacity. But their condition does not appear to change in their life-time to such an extent as to convince them that they would, one day, attain to real redemption. These practices do not even appear to ameliorate the severity of pains and pleasures caused to them.

701-(10) The reason is that all the activities in vogue in the various religions are either outward, or they are practices that pertain to the *Nábhi* ( navel ) or *Hridaya* ( heart ) *Chakras* ( centres ). The spirit-current, which performs the functions of this body and the world, having its seat at the plane of eyes, in the wakeful condition, does not take part in these practices. Therefore, there is little or no possibility of the attainment of *Mukti* ( redemption ) thereby.

702-(11) The object aimed at by these practices, can be attained only by practising *Surat Shabd Yoga* prescribed by *Sants*, for the practices of *Sants* are spiritual. No other practices are performed from the plane of *Surat* ( spirit ).

703-(12) This spiritual practice was given out by the Supreme Being *Rádhasoámi Dayál* Himself when He incarnated as *Sant Sat Guru*. He has rendered it so very easy that it can be performed by everybody, male or female youth or old, without any risk or danger. Its benefit, viz., the attainment of *Mukti* ( redemption ) can be perceived

in this very life. The practitioner can obtain bliss and ecstasy within himself.

704-(13) The follower of no other religion was ever aware of this *Abhyás*, nor did anybody know about the Supreme Father *Rádhásoámi Dayál*. That is why, the practices prevalent in other religions are very difficult, and the rules of observance are very strict. Even then true *Mukti* ( redemption ) is not attainable by them.

705-(14) This spiritual *Abhyás* will curb the mind and senses ; and the evil tendencies embedded in the mind will gradually be cast off. The entire function of the body and the world depends upon the vitality supplied by the spirit. When the *Abhyási* has acquired so much power that he can, at his will, bring down his spirit current to *Pinḍ* and raise it to *Brahmánḍ* or to *Sat Purush Rádhásoámi Desh* ( region ), it is evident that the whole of *Pinḍ* and *Brahmánḍ* would be subservient to him. In other words, the mind and senses would be under his control. Internal and external realization of the omnipotence of the Supreme Being, as also his own attainments would make him extremely happy.

706-(15) This spiritual *Abhyás* and the secrets of the Path and the intervening stages can be learnt only from the *Sant Sat Guru* or His loving and devoted *Abhyási Satsangí*. This Path can be traversed by the grace and mercy of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál*. Therefore, a true seeker should first search for the *Sant Sat Guru*. If He is not found out, he should receive initiation from a devoted *Abhyási* and begin performing *Abhyás*. The assembly of His loving devotees is known as *Rádhásoámi Satsang*.

707-(16) When a true seeker begins performing *Abhyás* with love and firm *Saran*, of the Supreme Being *Rádhásoámi Dayál*, he will experience grace and mercy within himself. On observing that he is being protected internally as well as externally, his love for and faith in the Holy Feet will be enhanced. Thus his love will go on increasing day by day. His mind and spirit will easily go on rising higher and higher. One day he will rest in *DhurDhám* ( Highest Region ). He will then be completely free from *Mana*, *Máyá*, *Kál* and *Karam*.

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## Chapter 49

WORLDLY AFFLUENCE, NAME AND FAME CANNOT  
BE GAINED WITHOUT ARDENT DESIRE AND  
HARD WORK ; BUT THEY ARE PERISHABLE.  
ON THE OTHER HAND *PARMÁRTHÍ* WEALTH  
AND EMINENCE ARE PERMANENT. THE  
MORE THEY ARE GIVEN AWAY THE  
MORE THEY MULTIPLY.

708-(1) Since the time one comes of age, one goes on taking measures and putting in labour, throughout one's life, for acquiring wealth, property, honour, reputation, name and fame. Even then, there are very few who succeed to their heart's content.

709-(2) It is obvious that the wealth and honour of this world are not lasting. They do not endure. They are acquired with great difficulty. Yet all aspire for them. They are prepared to undergo all sorts of troubles for their sake.

710-(3) A part from the fact that the worldly possessions are perishable and undependable, great trouble and botheration have to be undergone for protecting them. When there is some loss of wealth or honour and reputation, there is inordinate grief and suffering, which are often impossible to remove. They continue to cause pain till the last moment.

711-(4) Wealth and honour go to the head of man and make him so arrogant and ostentatious that he more or less forgets himself and his Creator. He looks down upon the poor, the weak and the down-trodden. In many

matters, he hurts the feelings of others without any reason or purpose, or treats them harshly in sundry ways, or causes pain to them. Thus he makes many enemies besides those who are jealous of him.

712-(5) With the acquisition of wealth, mind and senses acquire strength, and indulge fearlessly in mean and unnecessary pleasures. Due to this, some disease is very often caused or a bad name earned. The load of *Karams* increases, which brings suffering and pain in future.

713-(6) There are those who, inspite of their efforts and hard work, do not get enough to live in comfort, or who get just enough to make both ends meet. They cannot live in luxury. They feel jealous of those who are in more affluent circumstances. They are always unhappy because their desires are not fulfilled. Some of them plan and put into execution new measures for amassing wealth, without regard to the propriety of those measures. They accordingly suffer in consequence.

714-(7) The *Sant Sat Guru*, mercifully taking into account the above predicament, exhorts the *Jiva* to engage only in such activities for acquiring wealth and good name as are necessary, legitimate and proper. The *Jiva* should, thereafter, be careful how he uses the same, so that he does not suffer in consequence. He should at the same time diligently devote some of his time to securing *Parmārthī* ( spiritual ) wealth and fame. This would confer on him ease and comfort here and everlasting bliss hereafter. This would save him from recurrent births and deaths and consequent pains and pleasures.

715-(8) The real spiritual wealth is the love for and knowledge of the true Supreme Being *Rádhásoamī Dayál*

and the *Sant Sat Guru*. This wealth is acquired by attending the *Satsang* of *Sant Sat Guru* and His loving devotees, and by performing internal practices.

716-(9) Internal practices refer to *Surat Shabd Yoga*. They consist in withdrawing the mind and spirit, with the help of sounds coming from the heavenly sphere within everybody, in raising them upwards to the *Dhám* ( sphere ) of the Supreme Being, and in witnessing internally the refulgence of His omnipotence and *Swarúp* ( Form ).

717-(10) By listening to and understanding the discourses in *Satsang*, and by witnessing some internal spectacles, the condition of a true *Parmárthí* will be transformed. He will acquire knowledge of the *Sant Sat Guru*. His love for and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál* will then go on increasing.

718-(11) As the ardour and love of a true *Parmárthí* increases, he is enabled to apply himself more and more to *Bhakti* ( devotion ), viz., *Sewá*, *Bhajan*, etc. And accordingly fame of his devotion spreads far and wide.

719-(12) When a true *Parmárthí* talks of *Parmárth* and explains the glory and greatness of devotion to the true Supreme Being *Rádhásoámi Dayál*, his relations, caste-fellows, friends, neighbours and others join *Satsang*. His understanding and comprehension of *Parmárth* and his faith also increase thereby. Others who observe the activities of a *Parmárthí* also like to join in *Parmárth*. They receive *Prem* ( love ) and *Díntá* ( humility ) which are *Parmárthí* wealth.

720-(13) Compared to the bliss, joy and peace, obtained from *Parmárthí* wealth, viz., love for the Holy Feet, worldly pleasures are quite insignificant and worthless. Therefore,

a true *Parmārthī* always feels happy and contented in the company of his *Sat Guru*. He is generally indifferent to the world. His desire for and attachment to the world go on diminishing daily. Accordingly pains and pleasures of the world have very little effect on him.

721-(14) Whoever performs *Abhyās* of *Surat Shabd Yoga* with love and yearning, will certainly receive pure and unalloyed bliss and joy within himself. He will, in his life time, realize that his mind and spirit are getting detached from the body and the world. He will not be affected much by the onslaughts of pains and pleasures. The Path which he has to traverse at the time of death, will go on clearing. Longing to traverse the Path speedily and to reach the *Dhām* of the Supreme Being *Rādhāsoāmī* will go on increasing. Consequently at the time of death, his mind and spirit will proceed towards *Nij Ghar* ( Real Home ) very enthusiastically. He will be very happy on witnessing and perceiving internal scenes and sounds. Effect of this ecstasy will be visible on his face, after death.

722-(15) Immense is the benefit of the *Abhyās* of *Surat Shabd Yoga* and of the *Satsang* of *Sant Sat Guru*. The glory and eminence of *Abhyās* and *Satsang* are indescribable. Only loving devotees know and appreciate them.

723-(16) Fortunate are they who cherish the desire for acquiring *Parmārthī* ( spiritual ) wealth. They enhance their love for and faith in the Holy Feet by attending the *Satsang* of *Sant Sat Guru* and performing the *Abhyās* of *Surat Shabd Yoga*. They alone will one day receive the eternal wealth of intense love for and faith in the Holy Feet. Advancing in their love and faith, they will, one day secure

entrance into *Dhur Dhám* ( Highest Region ) and will attain to supreme peace.

724-(17) *Satsang* and this *Abhyás* are, at present, prevalent in the *Rádhasoámí* Faith, which was started by the Supreme Being Himself when He incarnated as *Sant Sat Guru*. It is incumbent upon a true and sincere seeker to join and attend *Satsang* for a few days, to get initiated and then to perform *Abhyás*. He will derive benefit according to his love for the Holy Feet of the Supreme Being *Rádhasoámí Dayál*.

## Chapter 50

PEOPLE IN THIS WORLD USE INTOXICANTS IN ORDER TO ASSUAGE ANGUISH AND SUFFERING AND SECURE PLEASURE AND EXHILARATION. BUT AFTERWARDS THEY GET LANGUOR, AND OFTEN SOME DISEASE. IF, HOWEVER, ONE APPLIES ONESELF INTERNALLY TO SHABD ABHYAS ( SOUND PRACTICE ), ONE CAN EASILY OBTAIN ENDURING BLISS. ONE WILL ALSO NOT BE MUCH AFFECTED BY THE SUFFERING AND WORRIES OF THE WORLD ; AND WILL ATTAIN TRUE SALVATION IN THE END, TO BOOT.

725-(1) Many people use intoxicants for exhilarating and refreshing themselves, and for removing languor, fatigue, anxiety and worry.

726-(2) Their object is certainly achieved to some extent. But afterwards some persons feel headache and giddiness, or their routine is affected to some extent. There is some deterioration and confusion in the cerebral and nervous systems of all addicts. This ultimately results in some serious and fatal illness.

727-(3) Some intoxicants such as, *Charas*<sup>1</sup>, *Ganjá*<sup>2</sup> and opium, seriously damage the brain. They damage the system of the addict to some extent. His intellect is

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(1) The exudation of the flowers of hemp. (2) The leaves or young buds of the hemp-plant.

affected, so that he is rendered incapable of thinking about his interest and well-being and those of the members of his family.

728-(4) It is undoubtedly true that Yogis of past prescribed the use of intoxicants, such as, wine, hemp, opium, etc., so that the common people might partake of some internal pleasure and be saved from pain and pleasure. By using these intoxicants in moderate doses, the fatigue of a day's hard work and the worries of the world and household are mitigated for a time. But people began to use these things excessively and had therefore suffered loss and pain.

729-(5) The above class of people being unfit for *Parmáarth*, it was considered prudent to provide them with worldly pleasure of intoxicants.

730-(6) Persons who are *Sato-gunís* ( pure and good ), themselves know that the world and its pleasures are perishable. They, therefore, seek true Supreme Being and His *Dhám*. They are anxious to find out a spiritual *Abhyás* ( practice ) which would enable them to get internal pleasure every day and to efface the thought of the world and body. Such fortunate persons are called *Parmárthis*.

731-(7) Howsoever spiritually minded a person may be, he cannot learn the secrets of the Supreme Being and His region, and the method of approaching Him, except from the *Sant Sat Guru*. Therefore, he who wants to enjoy pure intoxication, i. e. the raptures of *Shabd* or *Nám*, should first find out the *Sant Sat Guru* or His *Satsang*.

732-(8) If one is fortunate enough to come in contact with the *Sant Sat Guru* or His *Satsang*, the *Sant Sat Guru* will,

by His discourses, gradually detach one from the world and its objects. The love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* will be awakened. After one receives initiation, and performs *Abhyás*, one would get some internal bliss and happiness.

733-(9) The intoxication and ecstasy of this *Abhyás* are very great. Everybody cannot bear this ecstasy all at once. But by the grace of the *Sat Guru*, the power of enjoying the same will gradually be acquired.

734-(10) Whosoever performs this *Abhyás* with love and fervour several times during day and night, will enjoy more and more of this intoxication and bliss. There will be no retrogression in his case. An *Abhyási* of the *Surat Shabd Yoga* will not be troubled by hardship or disease.

735-(11) Nay, an *Abhyási Satsangí* of *Sants* can, by just turning his attention inwards a little, obtain some intoxication and bliss. His spirit-power increases and he acquires a state of balance. As a result of this, he is not susceptible to any disease, excepting that which *Rádhásoámi Dayál* ( or *Sant Sat Guru* ), in His *Mauj*, may Himself ordain in order to eradicate his *Karams*, to mend and effect purification of his mind and senses, and to elevate his spirit. Such a disease will cause very little suffering and confer much spiritual good.

736-(12) Besides obtaining bliss and ecstasy, the mind and the spirit of an *Abhyási* of the *Surat Shabd Yoga* will go on elevating day by day towards the *Dhám* of the Supreme Being. As the elevation of the mind and the spirit takes place, he will be released from the regions of *Máyá*. The bondages of the body, which cause



pain and pleasure and birth and death, will be loosened, and bliss and ecstasy will go on increasing.

737-(13) Thus in two, three or four lives, the spirit of the *Abhyási* will be completely redeemed from the thralldom of *Mana*, *Máyá*, *Kál* and *Karam*. Ultimately it will rest in *Nij Ghar*, the *Nirmal Chaitanya Desh* ( purely spiritual division ), where the throne of the Supreme Being *Rádhásoámí Dayál* is located. The spirit will then attain to eternal bliss and be absolutely free from recurrent births and deaths. This is called true and perfect salvation.

738-(14) If a person engages in *Abhyás* just for securing intoxication and bliss, he will receive ever increasing bliss and ecstasy day by day. He will attain to true *Mukti* ( redemption ) and *Uddhár* ( salvation ) easily without making any effort for it. He will not return to the region of *Kál* and *Máyá*, nor will he have to suffer pain and anguish consequent on the assumption of physical bodies.

739-(15) It, therefore, behoves all aspirants of true, pure and lasting bliss to approach the *Sant Sat Guru*, attend His *Satsang*, and perform His *Sewá* and *Bhakti*, as much as they can. When He, in His *Mauj*, grants them initiation, they should daily and regularly perform *Abhyás* with love and zeal. Slowly and gradually they will realize ecstasy and bliss, which will increase with their eagerness and fervour.

740-(16) If those *Jívas*, who are not *Adhikáris* ( deserving of *Parmárth* ) come in contact with the *Sant Sat Guru*, or His devotees and *Abhyásís*, they will also gradually develop love for the Holy Feet of the Supreme Being, and will cheerfully and eagerly work for securing pure and lasting bliss internally. In a few days, they will begin to realise the benefit of their efforts.

741-(17) A *Jiva*, of whatever category he may be, will sooner or later be reformed if he happens to join the *Satsang* of the *Sant Sat Guru*. Therefore, all should look for the *Sant Sat Guru* and go in His august presence. By hearing His discourses, having His *Darshan* and performing His *Sewá*, they should generate some faith in Him and thus augment their *Bhág*. It is thus possible to get some *Parmárthí* bliss in this very life, besides worldly pleasures and comforts. Ultimately they will rest in the *Dhám* of supreme happiness and bliss, and will become happy for ever.

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## Chapter 51

SUPREME FATHER HAS ENDOWED MAN WITH INTELLECT, UNDERSTANDING AND POWER. HE CAN MAKE USE OF THESE FACULTIES FOR REALIZING HIMSELF AND HIS CREATOR, AND GET HIS *DARSHAN*. IF HE FAILS TO DO SO, HIS LIFE WILL BE WASTED, AND HE WILL NOT BE RELEASED FROM BIRTHS AND DEATHS AND PAINS AND PLEASURES OF THE BODY.

742-(1) The Supreme Being made man superior to all other creatures. Man exercises some control over all of them. He also makes use of *Tattwas* ( elements ) and *Gunas* ( qualities ) as he likes.

743-(2) The superiority of man is due to his intellect, understanding and comprehension, whereby he can discriminate between good and bad, and advantage and disadvantage. He can recognise to some extent his Creator, the Supreme Being.

744-(3) The entire creation is represented in the human body on a small scale. He who wants to know the secrets, can do so by proceeding within himself.

745-(4) Physical bodies of other creatures have also been created on a pattern resembling that of man. But their power of understanding, comprehension and discrimination is less than that of man. Therefore, they are unfit to perform the *Abhyás* of elevating their *Surat* ( spirit ).

746-(5) Whosoever wastes his life in eating and drinking like brutes, and working hard for procuring riches and fame, will be deprived of the special grace of the Supreme Being and the *Sant Sat Guru*. He will not know the mysteries of the inner self and the method of proceeding to the Abode of the Supreme Being. He will, therefore, not be released from recurrent births and deaths and pains and pleasures.

747-(6) It is, therefore, proper and necessary for all to consecrate their life which is an invaluable asset. In other words, they should make a quest of the *Sant Sat Guru* and and meet Him. They should attend His *Satsang*, hear and ruminate upon His discourses, and mould their life and conduct in accordance with His teachings. They should get initiated in the *Surat Shabd Yoga*, and perform its *Abhyás*.

748-(7) By performing *Abhyás* with love and yearning, some internal spectacles, i. e., bliss and joy will be experienced and the mysteries of Nature will be disclosed. The world and its paraphernalia will appear to be perishable and worthless.

749-(8) The throne of the Supreme Father *Rádhásóamí Dayál* is within everybody. Therefore, he who engenders some love for and faith in the Holy Feet, and performs *Abhyás* with reliance on His Holy Feet, will experience the refulgence of His grace to some extent. His love and yearning will go on increasing day by day. He will then realize the importance of the human form.

750-(9) For the sake of wealth, name and fame in the world, many persons engage in such activities as entail hard work and great risks. They get the reward of their

work in this very life, which lasts for a few days. But he who devotes some of his time to *Satsang* and *Sewá* of the *Sant Sat Guru* and the *Abhyás* of *Surat Shabd Yoga*, with a view to getting the *Darshan* of the Supreme Being and resting in His *Nij Dhám* ( Original Region ), will soon experience His grace. He will have the internal *Darshan* of the *Swarúp* ( Form ) and some bliss of *Shabd*. He will go on making progress in his *Abhyás*, which will put an end to the cycle of his births and deaths and pains and pleasures.

751-(10) If *Darshan* of the *Sant Sat Guru* is not available, it is proper for the seeker to join His *Satsang* and attach himself to His loving devotees who had been initiated by Him and are engaged in *Abhyás*. He should hear, read and ruminate upon the *Bachan* and *Báni*, get initiated and begin performing the *Abhyás*.

752-(11) If the yearning is sincere, the *Sant Sat Guru* will certainly grant His *Darshan* to the seeker. By imparting His grace, He will make him perform *Abhyás*, which will raise him gradually. The love for and the faith in the Holy Feet of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru* will go on increasing.

753-(12) Thus an ardent *Abhyásí*, by attending *Satsang* and performing *Sewá* of the *Sant Sat Guru*, and by relying on His grace and mercy, will go on accomplishing his task. In other words, he will, one day, get out of the region of *Máyá*, and rest in *Nij Dhám*. He will then realize the importance of the human form and of the *Sant Sat Guru*.

754-(13) There are people who do not care to engage in the *Bhakti* of the true Supreme Being. They do not have the desire for His *Darshan* or *Satsang*. They are not afraid of the torments of hells and *Chaurásí*. They dissipate

their whole life in making efforts for the procurement of pleasures of the world. Such persons are beasts, really speaking, though in appearance they are human beings. They cannot have *Darshan* of the Supreme Being, or secure abode in His *Dhám*. They cannot be released from the cycle of births and deaths.

755-(14) Hence it is desirable for all to observe the terrestrial and celestial creations, the omnipotence of the Supreme Being, and the functioning of their body and their own condition. They should realize the true Supreme Being and their own real form. These secrets and mysteries can be learnt properly and satisfactorily only in the *Rádhásoómi* Faith ( the *Sant Mat* ). In no other extant religion, are these secrets given in detail, nor is the easy method of proceeding within explained clearly.

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## Chapter 52

ALL ACTIVITIES OF THE WORLD ARE CARRIED ON BY LOVE AND ARDOUR. AS EVERYTHING IN THIS WORLD IS PERISHABLE, THAT LOVE ALSO ENDS. BUT IF LOVE IS ENGENDERED FOR THE HOLY FEET OF THE SUPREME BEING, IT WILL INCREASE TILL IT TAKES THE DEVOTEE TO *PREM BHANDĀR* ( FOUNTAIN-HEAD OF LOVE ), AND FREES HIM FROM THE BONDAGES OF BODIES AND FUTURE BIRTHS AND DEATHS.

756-(1) All activities of the world, as also social intercourse, are carried on and accomplished properly by love and ardour.

757-(2) Where there is no love and warmth, there is no amity and harmony. Nobody undertakes any task without interest.

758-(3) Many tasks are accomplished with hard labour and great hardship. They cannot be done by ordinary people under any circumstances. On observing these, people are overwhelmed with wonder. They applaud and praise the performers at their skill and practice.

759-(4) People acquire proficiency in their arts after putting in years of hard work, for the sake of riches and fame. Although some practices involve risk to life, yet they learn and display them.

760-(5) It is man's zeal that accomplishes such difficult and risky tasks. Otherwise, they cannot be done properly.

761-(6) Like these acts themselves, their rewards are perishable. Even if any of such acts and its benefits continue for some time, the actor himself dies. After his death, he cannot partake of even an iota of that benefit,

762-(7) If anybody performs the activities of true *Parmārth* with even one tenth of the effort and labour he puts in the big undertakings of the world, he would receive the great benefit of securing the pleasure of the true Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*. This will grant him great ecstasy and bliss internally. This, together with love for the Holy Feet of the Supreme Being, will go on increasing day by day, and will take him one day to *Nij Dhám*, the Source and Fountain-head of supreme bliss and love.

763-(8) A person can put in such efforts only if, on listening to the glory and majesty of the *Dhám* ( Abode ) of the Supreme Being, a desire for His *Darshan* is created in him. The secrets and the glory of the Abode of the Supreme Being can be learnt in the *Satsang* of *Sants*.

764-(9) The benefit accruing from *Parmārthi* ( spiritual and devotional ) pursuits is very great. These pursuits can be followed in the human body alone. Hence it is incumbent upon all to first find out the *Sant Sat Guru* and join His *Satsang* for their own spiritual welfare, for obtaining the *Darshan* of the Supreme Being, and for *Parmārthi* exaltation. On hearing discourses and on observing the affairs of the world and of their own existence, they should generate in their heart some longing for the *Darshan* of the Supreme Being.

765-(10) People easily attach themselves to big men. Advantage of such an attachment is very little. There is



only a mental satisfaction of acquaintanceship with big men. No one, however, is greater than the *Sant Sat Guru*. Even the kings and princes are His servants and slaves. All the gods and human beings, nay even *Ishwar* and *Parmeshwar* beg for His grace and mercy. The *Sant Sat Guru* is the Supreme Being Himseif, His *Nij Putra* ( Special Son ) or *Nij Musáhib* ( Special Companion ). How fortunate is he, who has love and regard for His Holy Feet ! He can, by His grace and mercy, get admittance into the *Dhám* of the Supreme Being and obtain His *Darshan*. He can get out of the thralldom of *Máyá*, *Mana*, *Kál* and *Karam*, and rest in the Eternal Region, the Source and Fountain-head of supreme bliss.

766-(11) How sad it is that people work hard, undergo suffering and live in danger for the sake of perishable and insignificant advantages or fame in the world ! But they do not like to undergo a little inconvenience of attending the *Satsang* of the *Sant Sat Guru*, so that they may procure unlimited *Parmárthí* bliss and happiness, and may remove the greatest suffering of recurrent births and deaths. In spite of the fact that all are undergoing pains and pleasures of physical bodies, and are suffering most distressing pangs of births and deaths, they do not care to find out how they can escape them, and attain to the abode of eternal happiness.

767-(12) It is true that people do not find a true and perfect benefactor and preceptor. They come across persons in *Parmárthí* garb, who claim to be *gurus*, but are after only riches and fame, and are quite ignorant of true *Parmárth*. Everywhere such persons are in legion. They delude and misguide the worldly people and squeeze money out of them. But they are incapable of giving out even a fraction of true and real *Parmárth*.

768-(13) Whenever and wherever the *Sant Sat Guru* or *Sádh Guru* manifests Himself, His fame spreads far and wide, *Adhikáris* (fitted and deserving) are constantly attracted to His Holy Feet. After receiving initiation from Him, they begin to perform *Abhyás*. But as a rule, the worldly people calumniate Him and keep away from His *Darshan* and *Satsang*. This is due to their extremely degraded fortune.

769-(14) The fact is that *Jívas* are indifferent to *Parmásth*. Although they see variegated creations on the earth and in the heavens above, yet they do not care to find out what this Creator is like, where He is, and how He can be met with.

770-(15) *Jívas* are so much infatuated with the paltry and perishable pleasures of the world that it is difficult to wean them away. Because of the multitude of imposters and cheats, all sorts of doubts and misgivings arise in their mind. Due to this, they do not give credence to the *Bachans* and teachings of *Sants*. Nay, they even fear to go before them lest their attachment with the world should be loosened or broken. It is a great folly. It is a matter of shame for the educated and learned. It sullies their intelligence and understanding with ignorance and worldly infatuation.

771-(16) Many professions in the world, as for instance that of a soldier, involve danger to life, and many people actually lose their lives. Yet people take to these professions. They are not afraid of death. Nay, whenever there is war, they apply for enrolment and go to the battle field in their greed for money, and the thought of death and separation from family does not deter them.

772-(17) *Sants* do not ask anybody to leave his household and profession. They teach people to perform *Abhyás* while continuing to live a family life. It is surprising that even then people keep away from *Satsang* and avoid it and thus fail to do good to their soul, because they fear that their love and attachment for the world and family would be slackened and they would have to take *Prashád* distributed in *Satsang* which would lower them in society.

773-(18) This shows that interest in *Parmárth*, care for spiritual welfare and fear of death and sufferings are only nominal. People do not have full faith and belief in the words of *Sants*, *Mahátmás* and *Ácháryas* ( preceptors ) of the various religions. They engage in some sort of *Parmárthi* activity, if some worldly object is to be gained, or there is fear of some injury or loss. There are very few people who are prepared to engage in *Parmárthi* activities with a view to securing the pleasure of the Supreme Being, resting in His *Dhám* ( Region ), and getting released from births and deaths. In particular, nobody likes to engage in the *Abhyás* taught in the *Sant Mat*, which requires the devotee to engender love for the Holy Feet of the Supreme Being, and to steady and control his body, mind and senses.

774-(19) Great importance is attached to *Prashád* in the *Sant Mat*. Unless one asks for it, it is not given to anybody. Moreover, this is not a new practice. In all religions and temples, *Prashád* is distributed, and people partake of it fervently, considering it as a sacrament. He who feels aversion to *Prashád*, should carefully consider that he very often eats the *Prashádi* of various insects and creatures, i. e., remnants of food eaten by birds, rats, cats, flies, etc. Debauches and libertines eat and drink with

prostitutes, and kiss their mouths and lips. Hence it is an idle vanity on the part of these people to think of their high castes and position and to decline to behave with utmost humility before *Sants*. They are deprived of Their grace, which leads to the welfare of soul.

775(20) What is desirable is that, on learning about and understanding the glory and eminence of *Sants*, all should go to Their Holy Feet, attend Their *Satsang*, perform Their *Sewá* and engender love for Them, and thus save themselves from the cycle of *Chaurási*. If they fail to do so, they will have to suffer the consequences of their carelessness and negligence. They will continue to roam about in the cycle of eightyfour and suffer pains and pleasures of physical bodies. They will not attain true salvation, until and unless they accept the *Saran* of *Sants*, inculcate humility, engender love and perform the *Abhyás* of *Surat Shabd Yoga* with some fervour.

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## Chapter 53

MANY PEOPLE PERFORM DEEDS OF BRAVERY AND  
 GALLANTRY FOR RICHES AND FAME. THEY  
 EVEN SACRIFICE THEIR LIFE. THEIR REWARD  
 IS SHORT-LIVED. BUT HE WHO  
 COMBATS MANA, MÁYÁ, KÁL AND KARAM,  
 CAN SECURE ADMITTANCE INTO THE  
 DHÁM (A B O D E) OF THE TRUE  
 SUPREME BEING AND REST IN HIS  
 HOLY FEET. THERE HE WILL  
 OBTAIN ETERNAL AND  
 SUPREME BLISS, ABSOLUTELY  
 FREE FROM PANGS OF  
 BIRTHS AND DEATHS  
 AND ALL KINDS OF  
 SUFFERING.

776-(1) For securing wealth, fame and promotion in service, many people engage in deeds of chivalry, involving danger to life. They join wars in distant lands and dangerous situations. They fight with ferocious animals in hunting expeditions. They kill them for money and for fame of their strength and bravery.

777-(2) Sants say that although all this is difficult and involves risk to life, yet it is easy. But he who fights against *Mana* and *Máyá* and subjugates them, is really brave. He will get honour and high position in the *Darbár* of the *Sant Sat Guru* and the Supreme Being.

778-(3) In the fight with men and animals, there is pain and trouble but once. But in the fight against *Mana* and *Máyá*, there is constant suffering. He who, by the grace of the Supreme Father *Rádhásoámí Dayál* and *Sant Sat Guru* puts up this fight, and does not retrace his steps, nay, goes on advancing in *Bhaktí* day by day, is truly valiant. He alone will defeat *Kál* and *Karam*, and one day secure entrance into the *Darbár* of the Supreme Being.

779-(4) Everyone does not have the courage and strength to fight against *Mana* and *Máyá*. As long as his mind is filled with the desires for worldly pleasures, and is devising ways and means and making efforts to fulfil them, he is indebted to *Mana* and *Máyá*. Until he pays off his debt, he cannot get out of their jurisdiction, nor can he challenge them. Such a person cannot stay in *Satsang* nor can he perform the *Abhyás* of *Sants*.

780-(5) He who, on observing the condition prevailing in the world and its perishable nature, has got disgusted with it to some extent; and who wishes to find out where the Supreme Being is and how He can be approached, has the requisite *Adhikár* ( fitness ) for the *Satsang* of *Sants*. The *Sant Sat Guru* will attract him to His *Satsang*.

781-(6) Such a person will join *Satsang* and hear from the lips of *Sants* that the pleasures of the world are worthless and perishable. He will begin to hate these pleasures. On hearing of the glory of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru* and His loving devotees he will engender love and regard for them. Considering *Mana* and *Máyá* as hurdles in his *Parmárthí* activities he will prepare himself for putting up fight against them.

782-(7) It is all right for a devotee to desire for necessities of life for himself and his dependents in moderation. But useless and unnecessary impulses and desires for pleasures and objects of the world and honour and reputation are forbidden for *Parmárthi*, as they strengthen *Mana* and *Máyá*.

783-(8) He alone will gradually secure victory over *Mana* and *Máyá*, who opposes them with the help of the *Sant Sat Guru* and with a firm determination to subdue them. This is a great and difficult war. Nobody can oppose *Mana* and *Máyá* without the help and grace of the *Sant Sat Guru*.

784-(9) It is incumbent upon an *Abhyásí*, who is determined to oppose *Maná* and *Máyá*, to keep watch over his mind, and to correct and mend its ways and behaviour in accordance with the *Bachans* of the *Sant Sat Guru*. Whenever a useless and unnecessary impulse or desire crops up in his mind due to the onslaughts of *Mana* and *Máyá*, he should forthwith root out and remove them by the grace of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*.

785-(10) This constant vigilance over mind is an essential factor in the pursuit of true *Parmárth*. For, if correction is not effected, the mind will always remain a slave to the *Nij Mana* ( higher mind ) and *Máyá* and the objects and pleasures created by them. Instead of putting up a fight against them, it will accept their subordination.

786-(11) The *Sant Sat Guru* attracts those who are sincere devotees and seekers. By attaching them to His Feet and delivering discourses in *Satsang*, He imparts them

strength and help. He explains to them the various means to curb *Mana* and *Máyá* and thus prepares them for the fight.

787-(12) The war against *Mana* and *Máyá* lasts for years, nay for the whole of life. It is only then that the *Mana* ( mind ) is somewhat weakened and controlled, and begins to submit to the wishes of the devotee. It goes on giving up its worldly behaviour and adopts *Parmárthí* ones.

788-(13) Such a loving and earnest devotee is called a *gurumukh*. He has no other strong desire than to secure the pleasure of the Supreme Being and to have His *Darshan*. Those, on the other hand, to whom the world and its pleasures are dear, and who make efforts only for their procurement, are called *manmukhs*. They follow the dictates of their mind and senses. They consider him to be an enemy who places obstacles in their way, or persuades them to ward *Parmárth*.

789-(14) *Gurumukhs*, i. e., true devotees are dear to the true Supreme Being. He bestows on them real and great honour. By granting them admittance into His Abode, He makes them happy for ever.

790-(15) *Manmukhs* are always subservient to *Kál* and *Máyá*. Assuming physical bodies within the limits of their region, they get whatever pleasure is available there. They also suffer pains according to their acts. They cannot escape births and deaths.

791-(16) For this reason the *Sant Sat Guru* enjoins upon *Jívas* to adopt *Gurumukhtá* ( the attributes of a *Gurumukh* ), so that they may have eternal bliss. They should shun *Mana* and *Máyá*. This would be possible only with the help of *Satsang* and the *Abhyás* of *Surat Shabd Yoga*.



792-(17) *Satsang* and *Abhyás* of this kind and the process of gradually controlling *Mana* and *Máyá* with the help of the *Sant Sat Guru*, are available in the *Rádhásoámi* Faith. Such an easy method was not introduced in any other religion and at any time before. It was given out by the Supreme Being *Rádhásoámi Dayál* Himself as *Sant Sat Guru* when He observed that *Jívas* were very unhappy and helpless.

793-(18) He, who is a true lover and earnest devotee, and has the courage and firm determination to subdue *Mana* and *Máyá*, should seek the *Saran* ( protection ) of the Supreme Being *Rádhásoámi Dayál*, join *Rádhásoámi Satsang*, get initiation and begin performing *Abhyás*. It is only then that by the grace of the *Sant Sat Guru*, he can, one day, secure victory over them. Attaining purification and freedom, he would get out of the realm of *Máyá*, and attain to supreme happiness and bliss in the *Dhám* ( Abode ) of the Supreme Being. There is no pain and suffering of any kind in that region. It is pure bliss. That is, this region is the fountain-head of supreme bliss and love. *Kál* and *Karam* have absolutely no access there.

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## Chapter 54

WORLDLY PEOPLE GIVE PUBLICITY TO THEIR MERITORIOUS AND RELIGIOUS ACTS SO THAT OTHERS MAY APPLAUD THEM AND THEIR ACTIONS. BUT SATSANGÍS OF THE RÁDHÁSOÁMÍ FAITH TRY TO CONCEAL WHATEVER SEWÁ, BHAKTÍ, BHAJAN AND DHYÁN THEY PERFORM. THEY FEAR PUBLICITY, LEST THEY SHOULD SUFFER SET BACK. IT IS ALWAYS DESIRABLE THAT THE ACTIVITIES OF TRUE PARMÁRTH SHOULD REMAIN GUPT (HIDDEN).

794-(1) It is usual in the world that if anybody accomplishes any important task or discovers or invents anything new, he gives publicity to it. It serves two purposes, viz., to gain popularity, and to enable others to take advantage of it, if it is of public utility.

795-(2) Similarly people give wide publicity to their religious and philanthropic acts so that all may applaud them and their work.

796-(3) Publicity enables the ignorant to know of new things. Finding them to be beneficial, other people also engage in the same. For the sake of name and fame, and for doing good to others, they strive hard to do good deeds.

797-(4) But all these activities are outwardly. The benefits accruing from them are also outwardly, irrespective

of whether they are intellectual, social or religious ( outwardly ).

798-(5) The outward religious activities prescribed by *Mahátmás* of old, were by way of *Sanjams* ( checks and restrictions ). They were intended to effect some purification. But this benefit has vanished due to the publicizing of those activities. Those who perform such activities become conceited and proud on hearing their praise and glory. Gradually they are reduced to ignorance and folly. The only motive of these activities is now to get money and fame. *Parmáarth* has been lost sight of altogether.

799-(6) Great harm was caused to *Jívas* when, even in *Parmárthí* activities, they began to cultivate the desire for wealth, name and fame, as they do in worldly activities. This desire dominates and overpowers them and they are denuded of *Parmáarth*.

800-(7) True *Parmáarth* is opposed to worldly activities. The moment the desire for name and fame arises, the benefit of *Parmáarth* is lost. Greed for amassing wealth overpowers the mind, and creates all sorts of evil tendencies. It inclines the mind and spirit towards pleasures, and entangles them in the world.

801-(8) This is why *Sants* have said that true *Parmáarth* consists in desiring nothing but the Supreme Being Himself. The devotee does not put forward any other desire, be it *Parmárthí* or *Sansárí* (worldly ).

802-(9) The constituents of the mind have affinity with those of *Máyá*. Therefore It is strongly inclined towards the pleasures of senses. Hence the first necessary step is to engage in such activities as would make the mind impervious to worldly happiness, honour or advantage.

803-(10) Nay, the *Parmārthī* activities should be of such a nature or should be done in such a manner that they make the mind feeble, downcast, overawed, ashamed and depressed. In such a condition, the mind would be able to perform internal *Abhyās* properly, and to achieve internal purification, concentration and ascension to a greater extent.

804-(11) Other *Mahātmās* have also said the same thing, on observing the condition of the mind. But *Jīvas* did not follow them. Therefore, they had to suffer. Insteap of attaining purification and elevation of spirit, they added to their impurities ; and hence they went downwards.

805-(12) There is no doubt that *Jīvas* are weak ; they are under the domination of the mind and senses. This is why they are again and again inclined towards the world and its pleasures. Unless the protecting hand of the *Sant Sat Guru* be on them, i. e. unless He looks after and takes care of them, they can never protect themselves, nor can they get out of the abyss of the world.

806-(13) As long as perfect *Gurus* or *Sādhs* continued to appear in a religion, and people looked up to them, the *Parmārthī* ( religious ) practices and usages, appertaining to that religion, were observed properly and correctly. But when they had ceased to appear, and the sway of intellectuals and learned came in, these matters were simply talked about and debated. And because of the absence of *Abhyās* ( internal practices ), they ceased to exist. The votaries of that faith came under the sway of the mind and senses and their pleasures. The leaders of the faith who were simply learned and intellectuals could

not themselves withstand their onslaughts, because they performed no *Abhyás* and were even ignorant of the mode of practices.

807-(14) Such is the special grace of the Supreme Father *Rádhásoámi Dayál* and *Sant Sat Guru* on the religion of *Sants* ( *Rádhásoámi Faith* ) that whosoever adopts His *Saran* with sincerity and is accepted by Him, receives His care and protection in every way. He makes him perform the practices of *Surat Shabd Yoga* and helps him concentrate and elevate his mind and spirit. He goes on shielding him from *Máyá* and its pleasures on the way.

808-(15) *Sants* have, in Their *Mauj* given out various ways and methods by which Their devotees, can as far as possible, protect themselves from *Mana*, *Máyá*, world and its pleasures.

809-(16) When the *Sant Sat Guru* starts His *Satsng*, He rejects and condemns all deities and gods. He shows that they are of lower and inferior status. He establishes and strengthens the sole *Isht* and worship of the Supreme Being *Rádhásoámi Dayál*. Discarding all methods and yogic practices, He preaches and initiates into the practice of *Surat Shabd Yoga* alone. He says that the *Isht* of the Supreme Being includes all other *Ishts*. Similarly, the benefit accruing from the *Abhyás* of other yogic practices is included in the *Surat Shabd Yoga*.

810-(17) On hearing these words, the ignorant and worldly as also the learned and intellectual begin to indulge in thoughtless and inconsiderate calumny. They consider the *Satsangís* of the *Rádhásoámi Faith* to be foolish and ignoramus, and taunt and jeer at them. The

*Satsangís* and *Satsangíns* are, therefore, always apprehensive of the people of the world. Considering the worldly people to be obstructive, they do not like to make friends and associate with them. They do not like to tell them anything about their *Bhakti* and *Abhyás*. For, the more the worldly people learn about *Prem*, *Bhakti* and *Abhyás* of *Satsangís*, the more they become antagonistic, and try to put obstacles in their devotion.

811-(18) The *Shabd Márg* ( *Surat Shabd Yoga* ) of *Sants* is so great and invaluable that no one can praise it adequately. The good luck of the person who performs this *Abhyás* even to a little extent with love and yearning, cannot also be described. Hence, in case *Sants*, had not, in their *Mauj*, created calumniators and scoffers, the mind of *Satsangís* would have been puffed up and inflated on hearing of the glories and praises of this Faith. It would thus have caused great impediments in *Abhyás*. In this way *Sants* saved their devotees from this pitfall so very easily. Instead of being puffed up and feeling pleased, their mind feels depressed on hearing the vilification and abuse of calumniators. The withdrawal of the mind and its indifference towards the world are very necessary aids to the proper performance of the practices of *Dhyán* and *Bhajan*.

812-(19) Similarly, for engendering true humility, craving and eagerness, and keeping yearning ever fresh, the Supreme Father does not grant bliss and joy to the devotee in *Bhajan* and *Dhyán* at all times. As the *Siddhánt Pad* ( goal ), viz., His Abode is the highest of all and is very distant, the *Abhyásí* ( practitioner ) continues to feel for a considerable length of time that he occupies a very

low position. This makes him sad and ashamed. He prays for advancement in his *Abhyás*. He considers himself to be the lowliest and most worthless. This expedites his purification and internal ascension, of which he is not aware. It also enhances his zeal and ardour.

813-(20) These advantages are easily and positively granted to a devotee by the grace of the *Sant Sat Guru* and the Supreme Being *Rádhásoámí* without any effort on his part. Merely by reading books and understanding the secrets and mysteries, it is not possible to effect the transformation of the mind. Humility and indifference to the world and the withdrawal of spirit are not possible to achieve. Some change in outlook may be perceived at the time of reading books, but this condition cannot last long. On the contrary, it will create vanity and pride in the mind and cause set back in *Bhaktí* and *Abhyás*.

814-(21) It is, therefore, proper and necessary for all those who are desirous of true *Parmásth* to commence *Abhyás* after proper initiation by the *Sant Sat Guru* and in His *Satsang*. They will thus always be under the protecting hand of His grace. They will be looked after in every way. They will go on advancing in *Abhyás* unknown to them.

815-(22) There are people who do not receive initiation from the *Sant Sat Guru*. They are not under His *Saran* (protection). They begin, instead, to perform *Abhyás* under the guidance of imperfect and false gurus, or do so from books in a haphazard way. In the case of such persons, *Kál* and *Máyá* create troubles of various kinds, of which they are not at all aware. These persons would either leave their practices or they would begin to perform some practices of a very low order. By experiencing superficial

joy, they would become egotistic. This would block their future progress.

816-(23) Therefore it is proper for *Parmārthis* to engage in internal practices, after being initiated by the perfect *Guru* or His devoted and *Abhyāsī Satsangī*. They should implant the *Saran* of the Supreme Being *Rádhásoámí Dayál* and *Sant Sat Guru* in their heart. They should not practise any *Abhyás* other than the *Surat Shabd Yoga*. By the grace of *Rádhásoámí Dayál*, they would make progress in their *Abhyás*, without any obstruction. They will be under His care and protection. By *Mauj*, they will also have the *Darshan* of the *Sant Sat Guru*. They will internally experience some refulgence of the grace of the Supreme Being *Rádhásoámí Dayál*. In consequence, the *Abhyāsī* will receive help and strength. He will be able to perform *Abhyás* regularly and somewhat properly. Gradually, his task will be completed.

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## Chapter 55

IN THIS WORLD, PEOPLE ARE SUBJECT TO VARIOUS  
 KINDS OF FEARS AND ARE ENGAGED IN  
 VARIOUS KINDS OF PLEASURABLE ACTIVITIES  
 BUT HE ALONE, WHO FEARS THE TRUE  
 SUPREME BEING AND DESIRES HIS  
 DARSHAN, SHALL COME IN CONTACT  
 WITH THE SAT GURU AND ABIDE IN  
 IN THE DHÁM (SPHERE) OF THE  
 SUPREME BEING ONE DAY.  
 NOBODY CAN GET OUT OF  
 THE SNARES OF MÁYÁ  
 WITHOUT THE HELP OF  
 THE SAT GURU.

817-(1) People in the world are very much afraid of losing life, health, wealth, property, honour, respect, children, kinsmen, etc. They take to various kinds of worship, make charities and undertake troubles on account of these fears.

818-(2) Besides these fears, they also entertain the fear of the members of their family and society and of authorities. Due to this kind of fear, they are saved from many undesirable and improper acts.

819-(3) The fear of death and hells also has effect on some persons. Due to this, they, with a view to attaining heaven or paradise, engage in *Parmárthi* activities to some extent, in conformity with the custom prevalent in their family, community or country.

820-(4) Similarly, people take interest in various kinds of activities and undertakings, such as, learning, art, skill, wealth, progeny, name, fame, pleasures, entertainments, amusements, terrestrial and celestial creations, mines, seas, rivers, lakes, mountains, etc.

821-(5) Some persons evince interest in the *Parmārth* of the type that is common in their community and in philanthropic acts and such other activities as are intended to contribute to the happiness of *Jīvas*. They are keen to have the *Darshan* of some god or *Īshwar*. Their attention is often directed to *Parmārth* and *Paropkār* ( doing good to others ).

822-(6) The fear and interest of the type stated above pertain to the world or to the worldly *Parmārth*. As a result of these activities people get some comfort in the world, and in heavens. But these activities cannot effect release from transmigration and from pains and pleasures of physical bodies.

823-(7) There are persons whose heart is imbued with intense desire for meeting with the Supreme Being and for abiding in His *Dhām* ( abode ), which is the Fountain-head of supreme love and bliss. They are afraid of the bondages and ties with physical body, and consequent pains and pleasures and births and deaths. These persons are very fortunate and superior to all others.

824-(8) The secrets and whereabouts of the true Supreme Being are known to *Sants* or Their sincere and devoted *Abhyāsīs*. Hence, the *Jīvas* of the above class should first of all search for the *Sant Sat Guru* or His loving *Satsangīs* and His *Satsang*.

825-(9) When a *Jiva* hears in the *Satsang* of *Sants* about the glory of the Supreme Being *Rádhásoámi Dayál* and His *Nij Dhám* ( August Abode ), and observes that the world and its paraphernalia are perishable and worthless, it is certain that some yearning for the *Darshan* of the Supreme Father will be engendered in his heart, and he would feel disgusted with the pleasures of the world. When he understands the value and importance of the *Surat Shabd Yoga*, he would be firmly determined to apply himself to its *Abhyás*. On getting some internal bliss by the grace of *Sat Purush Rádhásoámi Dayál* and *Sant Sat Guru*, he will be much delighted ; his ardour will increase.

826-(10) The delusions and misgivings of a person cannot be removed nor can his attachments with his family, kinsmen, pleasures, objects, etc. be loosened without attending *Satsang*. Therefore, to attain preliminary purification and to gain control over desires and impulses of the mind it is necessary to attend *Sant Sat Guru's Satsang*, to hear and ruminate upon His discourses and to accept and to act upon those which are beneficial to him.

827-(11) So long as one does not attend *Satsang* in the manner described above, nor does one engender sincere desire and make firm determination to attain to true *Parmárth* ( spiritual regeneration ), one would not be able to perform the *Abhyás* of *Sants* correctly. In other words, one's mind will not apply to *Sumiran*, *Dhyán* and *Bhajan* as it should, nor will one get any bliss in *Abhyás*.

828-(12) Hence, it is necessary for one, who is desirous of true *Parmárth*, to attend *Satsang* of *Sants* and perform *Abhyás* of *Surat Shabd Yoga* properly and correctly with fervour and ardour. Then only the condition of one's

mind will be transformed and one will be saturated with love.

829-(13) Thereafter true fear of incurring the displeasure of the true Supreme Being and *Sant Sat Guru* will be engendered in the mind of the devotee and the worldly fears, described in paragraph 1 to 3 above, will gradually be reduced and removed. The love for and faith in the Holy Feet of the *Sant Sat Guru* and the true Supreme Being will go on increasing, and trust in His grace and mercy will be strengthened.

830-(14) Similarly, worldly predilections and desires for honour, prestige and pleasures will go on getting reduced. All those activities which hitherto seemed interesting will turn insipid and stale. In other words, all worldly desires and yearnings will yield to those for the *Darshan* of *Rádhásoámi Dayál*. His love will abide in the heart, and will go on increasing day by day.

831-(15) As these cravings increase, internal bliss and joy will be enhanced. The mind and spirit will, on rising to higher regions and coming in contact with the nector-like current of *Shabd*, be purified and delighted.

832-(16) For enjoying the pleasures of the world, the mind and spirit flow outwards. The pleasures are all *Malín* ( impure ) ; and they increase impurity and instability and hurl the mind and spirit downwards. For this reason they ( mind and spirit ) are tied to the lower regions. They are getting removed and becoming oblivious of higher regions, which is the real home of the spirit entity.

833-(17) However, if a person luckily meets with the *Sant* and engages in the *Abhyás* taught by Him, his mind and spirit will gradually move upwards to the Original

Abode. Being immersed in the current of ambrosia, he will taste bliss every day. Whenever he is able to perform *Bhajan* correctly, he will get fresh spirituality from above and feel blissful.

834-(18) This cannot be achieved without the grace of the *Sant Sat Guru*, and the *Mauj* of the Supreme Being *Rádhásoámi Dayál*. The grace of the *Sant Sat Guru* will be received by carefully attending His *Satsang*, performing His *Sewá* with body, mind and riches, obeying His commands and engendering love for and faith in His Holy Feet. Such a devotee alone will be dear to Him. He alone will, one day, be detached from the world.

835-(19) He, on whom the *Sat Guru Dayál* showers His *Dayá* ( mercy ), shall alone receive the *Mehar* ( grace ) and *Mauj* ( pleasure ) of the Supreme Being *Rádhásoámi Dayál*. He alone will secure admittance into His Mansion. He will get admittance into *Dayál Desh*, beyond the region of *Máyá*.

836-(20) Those are devotees who are imbued with a true desire to meet the true Supreme Being and to rest in His *Dhám*. This world and its pleasures appear insipid and tasteless to them. By the grace and mercy of the Supreme Being, they will come in contact with the *Sant Sat Guru*. They alone will be able to stay in His *Satsang*, perform His *Bhaktí* with body, mind and riches, and getting initiated in *Surat Shabd Yoga*, practise it with zeal and eagerness. They will thus complete their task, and abide in *Rádhásoámi Dhám*.

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## Chapter 56

BY ATTACHMENT WITH *JARH PADÁRTHS* ( LIFELESS AND INERT OBJECTS ), ONE WILL ATTAIN TO *JARH*. BY ASSOCIATING WITH *CHAITANYA*, I. E. THE SANT SAT GURU, ONE WILL ATTAIN TO THE TRUE SUPREME BEING.

837-(1) All in this world are attached to *Járh Padárths* ( lifeless and inert objects ), e. g., wealth, property, land, building, garden, etc.

838-(2) All objects with which man comes in contact, are *Jarh* ( void of life ). Even animals and pets which man domesticates, are, in comparison, inanimate and denuded of spirituality.

839-(3) The members of a man's family and caste, his friends and acquaintances, etc., for whom he cherishes love and affection, are often totally worldly and selfish. They do not understand anything except working hard to earn money, and eating, drinking and making money. They do not try at all to know themselves and the Supreme Being, nor do they work for their real good. Hence nothing but worldliness can be got in their company.

840-(4) Some people are learned. They possess keener, deeper and more penetrating intellect than others. They rule over many peoples and countries. But they too are ignorant of the secrets and mysteries of the Supreme Being. They make no efforts for the welfare of their soul, after death. Nay, most of them have no idea of ti.

These persons have no time and leisure after attending to their worldly affairs and official duties.

841-(5) Many persons are engaged in trade and commerce. Their attention and efforts are wholly directed to amassing wealth. Although they contribute to charities and alms, they seldom seek the Supreme Being and try to effect the welfare of their soul.

842-(6) Some persons read and teach religious books, which deal with the importance and worship of *Parmeshwar*, *Dharam*, *Karam* ( rituals, ceremonies, etc. ), etc. They also preach and propagate their faith. But their object is to earn money, and gain name and fame. They have no desire to find the true Supreme Being. They are not anxious about the welfare of their soul. They are not interested in finding means for securing it.

843-(7) Some leave their home, family and profession. They wear religious garments and roam about hither and thither and in places of pilgrimage. Outwardly they do these things with a view to finding the Supreme Being and for the salvation of their soul. But, on carefully observing their condition and interrogating them, it is found that they are interested in sight-seeing, entertainments and amusements. They are content only with observing the outward rituals of their cult. They neither seek the Supreme Being nor do they know His secrets and mysteries. They do not inquire whether their religious activities have done them any good, and effected transformation in their condition. They simply take pride in the fact that they have renounced the world, but in fact they are saturated with the desire for wealth, honour and prestige.

844-(8) Some of the ascetics live in jungles and hills and perform some *Abhyás* for attaining purification of mind and senses. They endure considerable pain and hardship. Apparently they do these things for *Parmáth*, i. e., meeting with the Supreme Being. But on careful observation, it is seen that they too are imbued with the desire for honour and fame, and are excessively proud of what they are doing. There is very little of search for the true Supreme Being and love for Him.

845-(9) All the people, referred to above, are, in reality, desirous of pleasure, honour, authority and fame in the world, or name and fame as religious men, and above all wealth. They have no desire for or interest in the true Supreme Being or the welfare of their soul. On the contrary, they are ready to fight and quarrel with one who tries to warn them or to explain the method of approaching the Holy Feet of the true Supreme Being. They do not want to associate with or even talk to such a person.

846-(10) Now consider that all these people are worldly and the associates of the worldly people. As they have no desire to perform the *Bhaktí* of the true Supreme Being or to engender love for Him or to meet Him, they are ignorant of Him, and can never reach His *Dhám*. The desire for the pleasures of the world being strong and dominant in their mind, they would always undergo pains and pleasures of births and deaths and of physical bodies.

847-(11) These persons are human beings in form. They are endowed with intellect and learning, and possess the understanding of all kinds pertaining to the world and worldly *Parmáth*. They are also engaged in some



*Parmārthī* activities. But they cannot be regarded as true and sincere *Abhyās* and *Bhakts* (devotees). Nobody can derive any benefit from their company.

848-(12) *Jīvas* can derive spiritual benefit in the company of the *Chaitanya Purush* only, provided they engender love for and faith in Him and perform with love and yearning the *Abhyās* taught by Him.

849-(13) *Chaitanya Purush* refers to the *Sant Sat Guru*. He has access to the Highest Region and is one with the Supreme Being *Rādhāsoāmī Dayāl*.

850-(14) The *Nij Dhām* (Real Abode) of the true Supreme Being is the highest of all. It is beyond the regions of *Máyá*. *Sādh Guru* has access to *Daswán Dwār* (tenth orifice) of *Sants*, i. e., *Sunn*. This is the region of *Pār-Brahm*.

851-(15) *Sant Sat Guru* and *Sādh Guru* are *Chaitanya*. The former having reached the Ocean of Spirituality, is one with It. As regards the latter He is about to reach the Highest Region shortly, and has crossed the boundary of *Máyá*.

852-(16) Spiritual good can be derived in the company of any of these two personages. Spiritual good implies that whosoever engenders love for the *Sant Sat Guru* or the *Sādh Guru*, can reach the Original Abode, sooner or later, if he gets initiated in the *Abhyās* (spiritual practices) of the *Rādhāsoāmī* Faith, and proceeds towards that Ocean of Spirituality. In other words, he will, day by day, come in contact with the *Vishesh Chaitanya* (Higher Spirituality) and approach the Supreme Being *Rādhāsoāmī Dayāl* who is the fountain-head of supreme spirituality and love. He

will rest in His *Dhám*, and attain to perfect and everlasting bliss.

853-(17) It should be noted that *Sant Sat Guru* and *Sádh Guru* alone are true *Chaitanya Purush* in this world, because the former is the embodiment of *Mahá Chaitanya* ( Highest Spirituality ) and the latter will shortly unite and become one with Him. Rest of the humanity, whether learned or intellectual or rich or possessed of authority or illiterate and ignorant, cannot be considered to be *Chaitanya Purush* ( Highly Spiritual Being ). Therefore the benefit of true *Parmáarth* cannot be derived by associating with any one of them. Of course, one can derive some help in *Parmáarth* by associating with such devoted *Satsangis* of the *Sant Sat Guru* or the *Sádh Guru*, as are about to get access into the *Dhám* of the Supreme Being. In their company, the desire and eagerness for meeting with the *Chaitanya Purush* and securing admittance into the Region of the Highest Spirituality will be awakened.

854-(18) There are those, who are keen to give up their association with *Jarh* ( lifeless or inert objects ). Detaching themselves from their bodies and the objects of the world, they wish to attain to the Region of supreme happiness and bliss and to unite with the *Mahá Chaitanya* ( Highest Spirituality ). It is proper for such persons to find out the *Sant Sat Guru* or *Sádh Guru* or His *Satsang* and join it. On hearing discourses, they should change the course and trend of their mind and senses. In other words, they should gradually give up worldly inclinations and tendencies and adopt the ways of *Bhakti*. Having received initiation in *Surat Shabd Yoga*, they should begin

performing it. By the grace of Sant Sat Guru they will begin to move towards their goal, i.e., their mind and spirit will gradually proceed towards higher regions. Coming in contact with Higher Spirituality they will derive bliss and joy.

855-(19) There are however others who would not practise the *Abhyās*, but remain entangled and engrossed in the world, its pleasures and the worldly people. They shall assume physical bodies again and again, and undergo pain and pleasure in the company of *Jarh Padārth*s ('lifeless and inert objects') and ignorant people. They shall remain ignorant of the true Supreme Being and His *Dhām*, and shall not get His *Darshan*.

## Chapter 57

PEOPLE SUBDUE AND BRING UNDER CONTROL  
FEROCIOUS AND DANGEROUS BEASTS, AND  
TAKE ALL SORTS OF WORK FROM THEM.  
BUT ONE WHO CONTROLS ONE'S MIND  
AND SENSES CAN ATTAIN TO THE  
PINNACLE OF PARMÁRTH.

856-(1) In this world, man is the noblest and superior-most animate being. To some extent, he has control over the entire creation of this region, *i. e.*, animals and elements. He takes work from all of them.

857-(2) Man puts into captivity some of the ferocious and venomous beasts who are enemies of man. He trains them to work in circus, shows and entertainments. Man has the capacity to devise means to capture them and to train them to do what he likes. He is not afraid of them.

858-(3) The work done by these animals, brings worldly gain, *i. e.*, wealth, and sometimes name and fame. But this is short-lived. In the end it is of no good.

859-(4) Man's prime need is food and clothing for himself and his dependants. The next and the most important thing is the care of his soul, at the time of his death and thereafter.

860-(5) To meet the necessities of the first category, people engage in various trades and avocations, some of which are very difficult and risky. But they usually give very little thought to the necessities of the second category. They make very little endeavour for it. Rarely anyone

enquires whether his actions would be productive of the desired result.

861-(6) It is very necessary for a man to examine, in this very life, the efficacy of the acts done by him for the welfare and peace of his soul after death. Otherwise, he would be deceived by the professionals and the selfish. It will do no good to repent afterwards.

862-(7) The method of securing and effecting the welfare of soul can be learnt from the *Sant*. He who attends His *Satsang* with love and yearning, receives initiation from Him and performs internal *Abhyás* ( spiritual practices ), will alone rest in the region of happiness.

863-(8) It is certain that one day all will have to leave this body and this world. If the soul is immortal and indestructible, it must assume another body, and undergo pain and pleasure according to its *Karams* ( actions ). This process will continue till the *Jíva* comes under the *Saran* ( protection ) of *Sants*, and getting initiation from Him, performs some *Abhyás* of the *Surat Shabd Yoga*. These recurrent births and deaths are termed as the cycle of eightyfour.

864-(9) The Supreme Father *Rádhásoámi Dayál* and *Sant Sat Guru* have taken pity on the *Jíva*. They say that people, just for worldly gains lasting for a short span of life, engage in such dangerous and risky undertakings as capturing venomous creatures and ferocious beasts, and taming and training them to act. Why should not they, for their future welfare and happiness in the life hereafter, tame their mind, which is their arch enemy ? The mind makes the *Jíva* dance to its tune ; it does not permit him to know his own real gain or loss. The *Jíva* should train the mind to

devote to *Abhyás*, so that he gets bliss in future ; and does not have to suffer pains and pleasures of recurrent births and deaths.

865-(10) The above work is far easier than the taming and training of ferocious animals. Its benefit can be realized to some extent immediately. Moreover there is no risk in it. With a little attention and restraint, the mind, the arch enemy of man, can gradually be turned into a friend. By a little application and effort, and attending *Satsang* carefully and performing internal practices of the *Surat Shabd Yoga*, the mind can be made to apply itself to the practices, given out by *Sants*. It will then automatically begin to behave properly and to serve like a dutiful son. It will save the *Jíva* from all future troubles and suffering and recurrent births and deaths. Nay, it will accompany the *Surat* on its journey to *Nij Ghar* ( Real Home ), and take it ultimately to the region of supreme bliss and happiness.

866-(11) But to bring the mind under control and to make it perform *Parmáarthí* endeavours is not an easy task, because it is a particle of *Trilokí Náth* ( lord of the three worlds ), and is constituted of *Máyá*. Its natural tendency is towards the world, i. e., outwards and downwards. It has for ages been assuming physical bodies and indulging in carnal pleasures. It is not possible for the mind to effect transformation suddenly ; it cannot give up its old habits and turn away from pleasures.

867-(12) *Kál* and mind are not afraid of anyone except the *Sant Sat Guru*. He, who attends *Satsang*, engenders love for and faith in His Holy Feet, and performs *Abhyás*, will alone be able to curb the mind, convert it into a friend and take service from it. In other words, the *Sant Sat Guru*

possesses the *Mantra* ( formula ) and the method of bringing the mind under control, which is deadly and poisonous. When He, in His grace and mercy, teaches the mode of practices, extends His protecting hand, and imparts His grace and help in securing victory in the battle against *Kál* and mind, then only will these ( *Kál* and mind ) be overpowered ; and the task will be completed.

868-(13) Without the grace of the *Sant Sat Guru*, nobody can subdue the mind and *Kál* ( Universal Mind ), and apply the mind to *Parmásth*. Of whatever status or category a *Mahátmá* may be and whichever *Abhyás* he may be practising, he cannot overpower the Universal Mind without the grace and mercy of *Sant Sat Guru*. Therefore, he cannot secure admittance into the *Nij Dhám* of the Supreme Being, nor can he attain to true and perfect salvation.

869-(14) In brief, in none of the extant religions of the world, has the method of vanquishing the Universal Mind been explained and given out at all. As regards the methods given out for subduing the *Pinđi Mana* ( individual mind ), they too are very tedious and difficult ; everybody cannot follow them. It is only *Sants* who have the power and competence to bring under control all the minds in *Pinđ* and *Brahmánđ*, and to rest in the *Dhám* of the Supreme Being.

870-(15) The method, taught by *Sants*, for overpowering the higher and lower minds, viz., the *Pinđi Mana* and the *Brahmánđi Mana*, is the practice of *Surat Shabd Yoga*. Without this practice the mind cannot be conquered at all. The courageous and the brave will find out the *Sant Sat Guru*,

engender love for Him, inculcate true humility in His Holy Feet, and perform the *Abhyás* correctly. They alone will be able to bring the mind under control, and to take their *Surat* to *Nij Dhám*.

871-(16) Great is the importance of the *Sant Sat Guru*. He who adopts His *Saran*, performs His *Sewá* and attends His *Satsang* with sincerity, will, by His grace and mercy, be able to perform the *Abhyás* of *Surat Shabd Yoga*. By imparting His own strength, the *Sant Sat Guru* will make him fight the *Píndí* and *Brahmándí* Minds and *Máyá*, enable him to secure victory over them, and take him to the Highest Region, where he will attain to everlasting bliss.

872-(17) Those who remain engrossed in the world and its pleasures, and family and kinsmen, and follow the behests of their mind, i. e., those who work hard for the fulfilment of the desires and impulses of their mind, would ever remain entangled in the meshes of *Máyá*, and suffer pangs of births and deaths. They would again and again assume physical bodies according to their desires, and *Karams*, and suffer consequent pains and pleasures. They would remain ignorant of the Supreme Being *Rádhásoámí Dayál* and His *Dhám*, and be lost in the objects and pleasures of *Máyá*.

873-(18) It is, therefore, imperative for all who desire to attain to supreme happiness here and hereafter and to rest in the *Param Dhám* (Eternal Region), to seek the *Sant Sat Guru*, join His *Satsang*, hear His discourses with love and interest, act upto them, and, getting initiated in the *Surat Shabd Yoga*, perform the *Abhyás* as much as possible. By the grace of the *Sant Sat Guru*, they will, one day, secure rest in the *Nij Dhám*. In other words,



they will gradually go on ascending higher and higher, and getting more and more bliss, they will ultimately have the *Darshan* of the Supreme Being *Rádhásoámi Dayál*. They alone will be absolutely freed from *Kál*, *Karam*, *Mána* and *Máyá*. Those who do not act upto these teachings, will again and again be devoured and disorged by *Brahmándi Mana* ( Universal mind ). Again and again they will take birth and die, and suffer pains and pleasures of physical bodies.

## Chapter 58

EVERYBODY, IN THIS WORLD, FEELS PROUD OF HIS FAMILY LINEAGE, MERIT, ACCOMPLISHMENT, WEALTH, PROPERTY, ETC. HE STRONGLY SUPPORTS HIS FAMILY TRADITION, AND FOLLOWS IT. THE SANT SAT GURU PROCLAIMS THAT THE JIVA IS AN ANSH ( PARTICLE ) OR OFFSPRING OF SAT PURUSH RĀDHĀSŌĀMĪ. HIS NIJ GHAR ( REAL HOME ) IS IN DAYĀL DESH. HE EXHORTS HIM TO BEHAVE IN SUCH A WAY THAT HE MAY NOT HAVE TO SUFFER AT THE HANDS OF JAMA.

HE SHOULD GO ON MAKING EFFORTS WITH EAGERNESS FOR OBTAINING THE DARSHAN OF HIS FATHER, SO THAT HE MAY REACH HIS REAL HOME AND ATTAIN TO SUPREME BLISS.

BUT IT IS SAD THAT JIVAS PAY VERY LITTLE ATTENTION TO HIS WORDS.

ON THE OTHER HAND, THEY CALUMNIATE HIM, AND KEEP ALOOF FROM HIM AND THUS CAUSE HARM TO THEMSELVES.

874-(1) In this world all feel proud of the dignity of their family, caste, race, merit, accomplishment, wealth, property and lineage. They never forget this. Wherever they go or with whomsoever they talk, they invariably refer to the superiority of their family and lineage, so that they may be respected.

875-(2) Besides, they firmly and obstinately adhere to and follow the ways, customs and usages of their caste and

family. They feel alarmed if there is any act of omission or commission in this observance. They take it as a slur on their nobility and purity, and, therefore, rectify it or atone for it.

876-(3) When the *Jīva* is immortal, it is obvious that his cover or body and family must change after death. When he assumes a new body in a new family, he would, as before, feel proud of the traditions and superiority of the new family. In other words, new bondages are created in every new birth, to which he sticks with obstinacy.

877-(4) Generally people describe with pride the superiority and nobility of their family and forefathers before all and sundry, so that they may accord them proper treatment and respect. They do not forget their family traditions and usages to the last moment. They gladly and firmly adhere to and follow them.

878-(5) *Sant Sat Guru*, the *Khás Musáhib* (Special Companion) or *Mahá Pyára Putra* (Highly Beloved Son) of the Supreme Being *Sat Purush Rádhásoámi Dayál*, nay His own form, says that the *Jīva* (spirit) is an *Ansh* (emanation) of the Supreme Being, or His offspring. He has descended from *Rádhásoámi*. His attributes and characteristics are the same as those of the Supreme Being. The essence of both is the same. Due to bad company of *Mana*, *Máyá*, senses and material pleasures and objects, he has forgotten his true Parent *Rádhásoámi Dayál* and His *Dhám*, which is his own original Home. His real attributes and qualities have been suppressed while those of *Mana* and *Máyá* have been instilled and he is acting in this world under their influence. He suffers pains and pleasures, and has to submit to humiliation, abasement and disgrace of *Dharam*

*Rái* and *Jama Doots*. Due to evil and sinful acts committed in the bad company of *Mana* and *Máyá*, he has to wander in the cycle of *Chaurásí*, in higher or lower forms of life.

879-(6) *Sant Sat Guru* further says that if the *Jíva* wants to be saved from recurrent births and deaths and degradation and disgrace, he should call to mind the supreme eminence and bliss of his true Parent Supreme Being *Rádhásoámí Dayál*, His highest region, His extremely pure, graceful and loving attributes and characteristics, and the high family, essence and lineage to which he belongs. He should make endeavours for meeting with his beloved and gracious Father and approaching His august presence. Feeling proud of his high caste, lineage and abode, he should gradually give up the company of his bad associates who are grossly impure, evil, inimical, destructive and cause disgrace and dishonour. He should eagerly, wholeheartedly and lovingly associate with the *Sant Sat Guru*, who is the *Musáhib* ( companion ) and beloved son of the Supreme Being. He should adopt and imbibe the attributes and characteristics of true devotees and by and by, discard dirty and foul habits adopted in the company of those who are undesirable. Thus his mind and spirit will go on getting purified. By receiving initiation, from the *Sant Sat Guru*, in *Surat Shabd Yoga* ( the method of approaching *Nij Ghar* ), and performing internal practices with eagerness and love, the mind and spirit will gradually move on towards the Original Abode. Day by day, greater pleasure and bliss will be obtained in *Abhyás*. Crossing the bounds of *Máyá*, where the mind will be left behind, the *Surat* will proceed onwards and reach *Sat Purush Rádhásoámí Dhám*. It will attain to supreme bliss on getting the *Darshan* of the Supreme Father. His region is

absolutely free from *Máyá*, *Kál*, pain, suffering, birth and death. Its bliss and joy are eternal and undecaying.

880-(7) It is, however, regrettable that *Jívas* pay very little or no attention to the words of *Sants*. They have no regard for the supremacy and eminence of their true Parent and lineage, nor with a view to reaching their Home, do they learn and practise the *Abhyás* of *Sants*. This is the reason why all remain entangled in the meshes of *Máyá* and *Kál*, and undergo pains and pleasures, and births and deaths.

881-(8) Some people are engaged in traditional and ceremonial *Parmárthi* activities. These activities cannot help them attain to the Original Abode nor can they afford the bliss of elevation of spirit. They cannot know the whereabouts of the true Supreme Father *Rádhásoámí*; His *Nij Dhám* and the Path leading thereto. These activities can, at the most, give some happiness in this life or the next. But it is not possible to secure salvation, i. e., entrance into the *Rádhásoámí Dhám*, beyond the region of *Máyá*.

882-(9) As the religion and teachings of *Sants* have not been given wide publicity, *Jívas* are generally ignorant of them. They are entangled in their respective old *Ishts* (deities), ceremonies and observances. They are so much engrossed in the affairs and pleasures of the world that they have no desire for seeking the true Supreme Being, and the Path leading to Him. They are victims of deception practised by the pseudo-*Parmárthis* who declare minor and insignificant activities to be enough for attaining *Mukti* (redemption). *Jívas* after performing these activities become complacent. They take the words of these ignorant persons to be correct.

883-(10) The Supreme Father *Rádhásoámi Dayál*, seeing the *Jívas* extremely unhappy and weak, has now graciously incarnated in this world as *Sant Sat Guru*. He has revealed the secrets and mysteries of His *Dhám* and explained the easy method of traversing the Path to it. This He has clearly described in His *Bánís* and *Bachans*. Thus a great opportunity has been afforded to the followers of all religions to enable them to attain to true salvation by adopting the *Saran* of the Holy Feet of *Rádhásoámi Dayál* and performing the *Abhyás* of *Surat Shabd Yoga* as correctly as they can, with eagerness and sincerity. They can save them from pains and pleasures, which they would otherwise undergo, by assuming physical bodies again and again.

884-(11) For the spiritual good of the *Jíva*, the Supreme Father *Rádhásoámi Dayál* started *Satsang* in *Ágrá*, where He incarnated Himself. *Satsang* is also held in many other big cities. His true and sincere devotees live there and practise the *Abhyás* (spiritual practices) taught by Him. They are trying day by day to engender love for and faith in His Holy Feet. If a true lover of *Parmárth* goes to them and attends *Satsang*, they very gladly help him, and initiate him in *Surat Shabd Yoga* with the sanction of the *Sant Sat Guru*.

885-(12) The rules of conduct, the technique of *Abhyás* and the distinctive features of *Rádhásoámi* Faith can be learnt from these loving devotees. The holy books can also be obtained from them. By following the practices taught there, love for the Holy Feet of the Supreme Father can be engendered and gradually enhanced.

886-(13) The sublimity of *Rádhásoámi* Faith consists in that whosoever performs its *Abhyás* will, one day, reach the highest Region. For this practice, he is not to give

up his home, hearth and avocation. Everybody whether a householder or recluse, male or female, literate or illiterate, child, young or old, can perform this *Abhyás* easily.

887-(14) The practices of *Pránáyám* etc. taught in the past for the achievement of *Mukti* ( redemption ) were very difficult and risky, so that householders could not practise them at all. Therefore, they could not secure the salvation of their soul. As against this, the *Abhyás* of *Rádhásoámí* Faith can be easily performed by householders, males or females, provided they have some earnestness. The bliss and pleasures of this *Abhyás* can also be enjoyed internally in a short time. By experiencing the grace of *Rádhásoámí Dayál*, progress in *Abhyás* can also be made easily and rapidly.

888-(15) Now, if even on hearing about these matters, there are people who do not obtain grace, i. e., do not join the *Rádhásoámí* Faith and perform its *Abhyás* (practices), they should be considered to be very unfortunate indeed. They are prepared to endure hardships of all kinds, and even devote body and mind and riches to the traditional ways of *Parmásth*, which do not confer any good and *Mukti* ( redemption ). But they pay no attention to that quarter ( *Rádhásoámí* Faith ) where instant benefit is available and future progress and advancement are assured. On the contrary they indulge in calumny, and run away from *Satsang*. They shun the study of *Bachans* and *Báni*, and add to their sins by calumniating the *Sant Sat Guru* and His devotees. They do not work for awakening their *Parmásth*. They will therefore ever remain entangled in the net of *Mana*, *Máyá*, *Kál* and *Karam* and undergo births and deaths and pains and pleasures according to their desires and acts.

## Chapter 59

PEOPLE WHO ARE MAD AFTER WORLDLY OBJECTS AND ARE MAKING ALL SORTS OF EFFORTS FOR SECURING THEM, SUCCEED, TO SOME EXTENT, IN GETTING THEM. SIMILARLY, THOSE WHO LONG FOR AND TRY TO GET THE DARSHAN OF THE SUPREME BEING CAN OBTAIN THE DARSHAN OF SAT PURUSH THROUGH THE SAT GURU. THIS WORK IS OF GREATER IMPORTANCE THAN THE UNDERTAKINGS OF THE WORLD.

889-(1) People, in this world, make all sorts of efforts for obtaining various kinds of pleasures, wife, children, riches, property, etc. They work hard and undergo hardships for them. They succeed according to their efforts and lot.

890-(2) Similarly, they engage in several kinds of undertakings, some of which are easy, some are difficult and others very difficult and risky. They gladly endure all sorts of difficulties and hardships, according to the intensity of their desire and determination. They all achieve success ; nobody's labour is lost.

891-(3) But this kind of labour and activity result in bodily and worldly comforts. They do no good to the soul after death. Nobody cares to enquire if he would stand in need of happiness even after death.



892-(4) Every religion of the world enjoins performance of certain acts for obtaining happiness or *Mukti* (redemption) after leaving this body and world. Some people act upto them, to some extent. But everybody does not believe that he would need happiness after death, and that it would be achieved by performing the acts prescribed by the *Āchāryās* (preceptors) of his faith.

893-(5) For the reason stated above, very few people perform acts for achieving *Moksh* (liberation). Even so, they do not pay full attention or make proper efforts.

894-(6) The reason why people do not have full faith, appears to be that the various religions prescribe different methods for the achievement of *Moksh* (liberation). Some of them are easy and inexpensive, while others are very difficult and expensive. It is generally believed that there is one Creator, but the methods for approaching Him, differ in different religions. This creates doubts and misgivings in the minds of all. But due to the fear of their religious leaders, they do not speak out their mind openly. They fear that instead of removing the same, they would condemn them and call them heretics.

895-(7) Besides, on account of numerous activities, joys, pleasures and desires of the world, people have no time to investigate what will happen to them after death, and to get their doubts and delusions removed. They do not consider this matter of sufficient importance to be given priority.

896-(8) *Sant Sat Guru* is the beloved of the Supreme Father and possesses His secrets. He says that the reason for divergence among the various religions and the prevalence of different modes of practices, is that they are

all ignorant of the secrets of the true Supreme Being and His Region. They do not even know what constitutes true *Uddhár* (salvation) or *Moksh* (liberation), and how it can be attained. Therefore all the labour and efforts, the adherents of various religions are putting in according to their understanding, generally come to naught. They do not derive real benefit, they neither achieve true *Mukti* (redemption), nor do they get the *Darshan* of the true Supreme Being who could grant them supreme bliss.

897-(9) Observing this condition of the people of the world, *Sants* very graciously tried to impart right understanding. They also explained the modes of spiritual practices. But, because of the dominance of *Vidyá* (temporal learning) and the men of learning who led the various religions, very few people accepted the *Bachans* of *Sants*. The majority remained deprived of Their grace. Nay, being deluded and deceived by the pseudo-*Parmáthis*, they indulged in calumniating *Sants* and Their teachings. They prevented the common people from joining Their *Satsang*.

898-(10) Taking pity on the *Jiva*, that no one attained to the *Mukti Pad* (region of *Mukti* or redemption), and all were roaming about in the cycle of *Chaurási*, the region of *Máyá*, the Supreme Being *Rádhásoámí Dayál* very graciously incarnated Himself in this world as *Sant Sat Guru*. He openly revealed the secrets of His *Nij Dhám* and explained how to reach there. He proclaimed that if they desired to escape the thralldom of *Kál* and *Máyá*, the pains and pleasures of births and deaths and agonies of the hells, they must come under the protection of His Holy Feet, and get initiated in the practice of *Surat Shabd Yoga*, excepting which there is no other method of attaining to true

salvation and obtaining the *Darshan* of the Supreme Being. If they practise this *Abhyás* as much as they could, they would realize, in this very life, that there is prospect of their *Mukti* (redemption) being worked out and some bliss being experienced.

899-(11) It is, therefore, proper and necessary that for securing bliss and happiness and the welfare of the soul, all should find the *Sant Sat Guru* and join His *Satsang*. If He is not met with, they should receive initiation from His devoted *Satsangís*, and begin *Abhyás*. They should go on attending *Satsang* carefully. Their task will gradually be completed. If yearning and eagerness are keen, the *Sant Sat Guru* will grant His *Darshan* and shower His grace upon them.

900-(12) It may be pointed out here that there is greater need for performing the practices which would confer everlasting happiness and peace than those for securing pleasure and comfort in this world. But *Jívas* are ignorant, they do not realize their own condition. That is why they never think of working for their future happiness. Had they got correct understanding and full knowledge, they would not be so negligent and careless.

901-(13) It may now be explained clearly that even if the labour and efforts devoted to learning and practising different kinds of arts and crafts, and the hardships and risks people undergo, are entirely fruitful and productive of comforts and happiness, as expected, they would be only transitory and short-lived, say, at the most, lasting for a life time. But as the spirit is immortal and indestructible, it will, on leaving the present body and this world, again assume some physical body (as long as it remains in the region of *Máyá*). It will

have to undergo the same hardship, trouble and training for its livelihood. After getting its benefit for some time, it will leave the body and the world again. In this way, the wheel of births and deaths, and *Karam*, and hard work will continue for ever, with varying degrees of happiness and suffering in each life.

902-(14) With the object of saving *Jívas* from this cycle of births, deaths and hardship, the Supreme Father *Rádhásoámi Dayál* graciously warns them that when people undergo so much trouble for the happiness and comfort of just one life, how necessary it is for them to work hard with attention for securing everlasting peace and happiness and for escaping from recurrent births and deaths.

903-(15) Moreover, the Supreme Being *Rádhásoámi Dayál* has been graciously pleased to give out the *Abhyás* ( spiritual practice ). If the devotee performs this from two to six hours a day with longing and eagerness, his task would be accomplished to some extent even in this very life. This process would be continued for the future so that his task would actually be completed in two, three or at the most four lives. In other words, his spirit would reach the Highest Region and become happy for ever. Thereafter there would be no births and deaths or troubles and sufferings of any kind.

904-(16) The method and *Abhyás* prescribed for securing this great boon consists in elevating and raising the spirit upwards from its seat in the eyes. This is the region of *Karams* ( actions ), where pains and pleasures are felt and connection is established with the body and the world. Spirit has to be raised up with the help of the current of *Shabd* along which it has descended. By following this

method, one can see that one's *Mukti* ( redemption ) is being worked out and that great bliss is experienced in this very life. It is the Path on which all have to pass after death. It leads to the Original Abode, the true *Mukti Pad* ( region of redemption ). Thus, instead of being harshly driven along at the time of death, *Jívas* should proceed on that Path cheerfully and willingly during their life time and obtain the *Darshan* of the Supreme Being and rest in His Holy Feet.

905-(17) This secret and teaching are available, at present, only in *Rádhásoámí* Faith. This is the religion of *Sants*. A truly earnest person may join this Faith and learn its secrets. He can, in a few days, get inner realization by performing *Abhyás*, according to instructions. Experiencing some bliss and joy, he can verify the truth of these discourses and increase his *Parmárthí* lot.

906-(18) Those who would not believe in the *Bachans* ( teachings ) of *Sants*, and, due to carelessness and negligence, remain, engrossed in the pleasures of the world, will take birth again and again in higher and lower forms and regions, and suffer consequent pains and pleasures. They may follow certain acts and ceremonies pertaining to pseudo *Parmárth*, but they would never attain true salvation. They would never be released from births, deaths and pains from the thralldom of *Máyá*.

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## Chapter 60

IT IS THROUGH EXTERNAL SHABD THAT THE JÍVA HAS BEEN TIED TO THE BODY, SENSES, MIND AND THE WORLDLY PLEASURES. HE, WHO, AFTER RECEIVING INITIATION FROM THE SANT SAT GURU, APPLIES HIMSELF TO THE INTERNAL SHABD, WOULD BE ABLE TO ELEVATE HIS SPIRIT BY AND BY, AND, ONE DAY, ATTAIN TO SUPREME BLISS IN THE DHÁM OF THE SUPREME BEING.

907-(1) *Surat* ( spirit entity ) having descended from the Highest Region, the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, has taken its seat in this body at the focus of the eyes. It is at this plane that the spirit has been bound to the body and the world. This is the plane of *Karam* ( action ), where pains and pleasures are felt.

908-(2) It was from its seat in the plane of eyes that the spirit got absorbed, through the senses, in the pleasures and external *Shabd*. It spread out in the world and its objects.

909-(3) *Surat* ( spirit ) was in reality like *Dhun* ( sound ). Taking its seat in *Plnd*, it identified itself with the *Shabd* of this region and got entangled in family, kinsmen, wealth, property, pleasures, etc. It performs all its functions through the *Shabd* of this world.

910-(4) From the very childhood, the spirit has been

attached to the *Shabd* of parents, family, kinsmen and others with whom it had dealings. It has thus become accustomed to the pursuit of worldly activities and takes pleasure in revelry, merriment, singing and playing.

911-(5) By associating with the mind, senses and pleasures, *Surat* ( spirit ) has got entangled in the world, so much so, that it is not possible for it to extricate itself without the help of the *Sant Sat Guru*. This entanglement multiplies day by day, and consequently the spirit feels pleased and praises its lot.

912-(6) As people mix together and develop love and affection for one another, *Kál Purush* ( *Nij Mana* ) goes on binding them together. They help one another in the advancement of the world, and feel distressed in its loss.

913-(7) How can in such circumstances, the *Jīva* take measures, by himself, to emancipate himself. In fact, he has forgotten his Creator and real Home to such an extent, and is so much enamoured of the objects of the world, that he does not think of his real Home. He does not like to associate with those who can give out the secrets of the real Home and the Path leading thereto and help him in proceeding thereto. On the contrary, he runs away from them, and does not listen to and act upon their words.

914-(8) Now it should be remembered that the *Jīva* ( spirit entity ) is immortal, and his stay in this world is only for a short duration. How stupid and negligent is he who clings, with all his heart, to the objects of this world, family, kinsmen, caste fellows, etc., and considers them to be his props and the source of his pleasure, and

develops deep love for them. He does not bother at all about his death, nor does he care to enquire where he would go after leaving this body and this world, and whether he would then get pain or pleasure. He does not find out who his Creator is and where He lives, and whether there is any region which is free from death and change, on attaining to which he would become immortal and get supreme bliss and happiness.

915-(9) These secrets can be learnt from the *Satsang* of *Sant* who is the denizen of the Supreme Being's *Dhám* ( which is the source and fountain-head of supreme bliss and happiness ). Seeing the *Jíva* merged in ignorance and delusion, He incarnated Himself in this world in human form. He attracts *Jívas* to Himself in various ways and gives out the secrets and whereabouts of the true Parent, the Supreme Being, and His *Dhám*, which is the real Home of the *Jíva* also. He delivers discourses on the real state of affairs of this world ( the region of *Mana* and *Máyá* ), and says that nothing is lasting and permanent here, that pain and suffering are alloyed with pleasures, and that this world must be left at the time of death. He teaches the practices for returning to the *Nij Ghar*, the *Dhám* of the Supreme Being *Rádhásoámí*. He accords help to all those who accept His words to traverse the Path, and to enter *Nij Ghar* ( Real Home ) and saves them from recurrent births and deaths and assumption of physical bodies.

916-(10) If the *Jíva* now considers the *Sant* as his well-wisher, like his father, mother and the members of his family, listens to and accepts His *Bachans* ( teachings ), and attends His *Satsang* with love, He ( *Sant* ) would detach him gradually from the world and its pleasures, and initiate



him in the practices of internal *Shabd*, which is resounding within everybody at all times. By performing the *Abhyás* ( practices ), the mind and spirit which are at present, absorbed in the world, would gradually proceed upwards and enjoy the *Shabd*.

917-(11) As a person associates with the *Sant Sat Guru* and His loving *Abhyásís*, and curtails his attachment to the world by listening, again and again, to *Bachans* delivered in *Satsang*, he will get bliss of *Shabd* and *Swarúp* within himself. His love will enhance, and, by the grace and mercy of the *Sant Sat Guru*, he will, one day, secure rest in the *Nij Ghar* ( Real Home ).

918-(12) As the devotee experiences bliss and joy of internal and external *Satsang*, he will realize the importance and glory of the *Shabd* resounding within. He will also become indifferent to the external *Shabd*, which will be void of taste and pleasure.

919-(13) It is, therefore, proper and imperative for all that, for the welfare of their soul, they should understand the importance of the internal *Shabd* and join the *Satsang* of *Sants*. They should get initiation, from the *Sant Sat Guru* or His special devotees, in the *Surat Shabd Yoga*, excepting which, there is no other means for approaching the Supreme Being and reverting to *Nij Ghar*. They should perform *Abhyás* as much as they can, and enjoy internal bliss. If this is done with sincerity, the *Sant Sat Guru* and Supreme Being will surely shower grace on the *Abhyásí* ( practitioner ), and grant some bliss and joy internally. This would ensure progress day by day and the objective will be ultimately achieved one day.

920-(14) Some people are not roused even on realizing the imperishable nature of the world and observing that death is hovering over their heads. They do not give up carelessness, and are indifferent towards their true *Parmáth*. They do not care to secure permanent happiness for their soul. Therefore they will ever remain in the cycle of births and deaths, and will assume physical bodies again and again, and suffer consequent pains and pleasures. This they will do because they are engrossed in external *Shabd* and pleasures. But if they join the *Satsang* of *Sants* and apply themselves to the inward *Shabd*, they would, one day, enter the August Mansion of the true Supreme Being, and attain to supreme bliss. They will reach beyond the regions of *Máyá*, where the wheel of births and deaths is constantly in motion.

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## Chapter 61

FOR THE SAKE OF PLEASURES AND OBJECTS OF THE WORLD, EVERYBODY BECOMES SINCERELY HUMBLE, UNDERGOES HARD LABOUR, AND CARRIES OUT ORDERS. BUT FOR THE ATTAINMENT OF *PARMÁRTH* ( WELFARE OF SOUL ), IT IS DIFFICULT TO ACT AND BEHAVE IN THIS MANNER. ONLY A TRUE AND EARNEST SEEKER WOULD DO SO. HE ALONE WOULD DERIVE THE FULLEST BENEFIT FROM SATSANG AND TEACHINGS OF SAT GURU. IN OTHER WORDS, HE WOULD RECEIVE GRACE AND MERCY AND *NÁM*.

921-(1) For the sake of wealth and pleasures all behave with true humility, work hard and carry out orders of others. For their advantage, they strive in every way to please their officer and boss.

922-(2) Similarly, for the removal of disease and other troubles, people show humility, give praise and offer money to physicians and exorcists. After they are cured, they express great thankfulness and gratitude. In order that they may get help from them and secure their services in future, they maintain affection and friendship with them.

923-(3) If a man is afraid of an enemy or a ferocious beast, he takes the help of a monied or able-bodied man or one possessing authority, who can ward off his trouble. To gain his object, he humbles himself before this man and befriends him,

924-(4) In short, humility, hospitality, service and flattery are very effective devices for gaining one's objective. They please all, so much so, that even animals, tame or ferocious, are pleased when affection is shown and service rendered to them. In return, they also show love and affection to their keeper. They help and protect him and fight for him when he is in difficulty.

925-(5) Everybody needs help in worldly matters. For this reason, he behaves, in the manner stated above, towards those from whom he expects to gain his objective, without considering their caste, family, status and position. Nobody complains or reproaches him for such a behaviour.

926-(6) There are certain activities which are definitely undesirable and opposed to religious precepts. Yet they are prevalent. Anybody, who is so inclined, indulges in them without fear and shame. These are, for instance, gambling, drinking, eating meat, prostitution, intercourse and dining with persons of other castes, theft, cheating, fraud, forgery, etc. No person denounces his caste fellow for such acts. He may speak ill of him behind his back, but when face to face, he does not pass any remark or admonish him. Nobody takes steps to ex-communicate him. On the contrary, all continue to have social relations with him as usual.

927-(7) People have very little regard for true *Parmārth*, although the need and importance of *Parmārth* are much

greater than all the activities and necessities of the world. Temporal activities can afford advantage for a short duration or utmost for the life time only, whereas by following the pursuits of *Parmārth*, everlasting benefit and peace can be obtained. But people are so deluded and negligent that they consider *Parmārthī* activities to be of very little or absolutely no importance. They are not inclined to seek and work for *Parmārth*. They abhor and avoid *Parmārthīs* and think them to be silly and contemptible.

928-(8) If a man attends *Satsang* and performs *Sewá* of *Sant*, *Sádh* or *Mahátmá* for the attainment of true *Parmārth*, or engenders love and faith, and behaves humbly before Him, the worldly people look upon him with suspicion and entertain various misgivings and indulge in maligning him and the *Sant Sat Guru*, *Sádh* and *Mahátmá*. They are not afraid of levelling all sorts of accusations. They frighten and threaten him in every way, and try to wean him away from *Parmārth*.

929-(9) When a true *Parmārthī* behaves humbly and renders *Sewá* to a *Parmārthī*, the worldly people are displeased with him and scoff at him. If one spends money in *Parmārth*, they call one ignorant and idiot so that others might not do the same.

930-(10) The members of his family and caste, on seeing a true *Parmārthī* following the pursuits of love and devotion, unhesitatingly take steps to ex-communicate him, and cause him trouble and suffering of all sorts. They themselves do not behave humbly or render any service to *Parmārthīs*, rather, they behave arrogantly and indifferently.

931-(11) All such worldly people perform, to some extent, ceremonies and observances of false and conventional *Parmárth*. They and the members of their family and caste observe the various modes of devotion. Nobody objects to or laughs at them. Although these activities appear to be bereft of all benefit, yet people are inextricably attached to them. If anybody were to explain to them that such activities are simply absurd and useless, they would quarrel with him.

932-(12) The reason why people behave and act in this manner is that they are not aware of the importance and necessity of true *Parmárth*, nor do they know the true Supreme Being and His *Dhám* ( Abode ). They are ignorant of their own real position and essence, as to who they are, whence they have come and where they would go. Had they got an opportunity of attending the *Satsang* of *Sants*, they would have acquired knowledge of all these matters, known the real state of affairs of this world, and would have duly appreciated the value of true *Parmárth* and *Parmárthis*. But because of large concourse of imposters, hypocrites and pseudo-*Parmárthis*, and their activities, tinged with selfishness and ignorance, the *Parmárth* of *Sants* did not become popular. Only some specially gifted souls could accord them due appreciation. But the worldly people, who are tied down to false and conventional *Parmárths*, kept aloof from them. Being beguiled and misguided by hypocrites and false *Parmárthis*, they indulged in maligning true *Parmárthis* and the *Satsang* of *Sants*.

933-(13) Seeing *Jívas* in such a pitiable condition that all of them were drifting towards *Chaurási* and none of them could attain to true salvation, the Supreme Father

*Rádhásoámi Dayál* manifested Himself in this world as *Sant Sat Guru*. He gave out His real secrets and the *Surat Shabd Yoga* for securing true salvation. He warned the *Jívas* that if they did not awake in this life, they would have to wander in *Chaurásí*. He rendered the practice of *Surat Shabd* so easy that children, young, old, males, females can all perform it conveniently, and experience some bliss and joy after some time.

934-(14) There are true *Parmárthis* who do not indulge in calumniating anybody without rhyme and reason, and try to understand every matter after fully investigating the same. When such persons hear of the glory and importance of *Sants* and Their *Satsang*, they would come to *Sants* and gladly receive the knowledge of the Supreme Being and the method of approaching Him. Appreciating the necessity and importance of this work, they would forthwith apply themselves to the performance of *Abhyás*. On experiencing some bliss and joy within, they would praise their good fortune, and engender intense love for and express true *Díntá* (humility) before the Holy Feet of *Sant Sat Guru*. They will have no fear of the worldly people nor will they give thought to their traditional ways and customs.

935-(15) Such persons are deserving of *Sant Sat Guru's Dayá* (grace). By performing *Sewá*, making *Parmárthi* endeavours, etc., they become fit to receive greater and greater grace and mercy everyday. Ultimately they secure rest in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. And this is true and perfect salvation. Those, who co-operate with them, would also be granted similar gifts.

936-(16) He who does not appreciate duly the *Parmáarth* of *Sants* owing to his obstinacy, egotism and ignorance, and, instead of joining *Satsang*, calumniates and maligns *Sants* and Their loving devotees or opposes Them, would remain entangled in the meshes of *Kál* and *Karam*. He will keep on roaming about in higher and lower forms of existence in higher and lower regions. In other words, he will be subjected to pains and pleasures of recurrent births and deaths, and will never have the *Darshan* of the Supreme Being.

937-(17) Hence it is proper and imperative for all those who are desirous of their spiritual welfare to behave with *Díntá* ( humility ) before the *Sant Sat Guru* and in His *Satsang*. They should try to secure His pleasure by attending His *Satsang* and performing His *Sewá*, as far as possible. By doing this, it would be possible to secure their objective. In other words, they will get out of the bounds of *Máyá*, and find abode in the *Dhám* of the true Supreme Being, and attain to everlasting bliss and happiness.

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## Chapter 62

SOME PEOPLE PERFORM EXTERNAL AND INTERNAL PRACTICES OF *PARMÁRTH* FOR THE ATTAINMENT OF THE *SIDDHÁNT* (GOAL) OF THEIR RELIGIONS. THEY APPLY THEIR BODY AND MIND AND WEALTH ; N A Y, A F E W O F THEM UNDERGO G R E A T HARDSHIPS. YET THEIR OBJECTIVE IS NOT ACHIEVED FULLY. NOW, ON THE OTHER HAND, IF ONE APPLIES ONESELF TO THAT EXTENT ONLY OR EVEN LESS TO THE HOLY FEET OF *SANT SAT GURU*, ONE WOULD ATTAIN TRUE *PARMÁRTH*, I. E., SUPREME BLISS IN *AMAR DHÁM* ( ETERNAL ABODE )

938-(1) Many religions are prevalent in the world ; every one of them has many sects. In every religion and sect there are in vogue external *Parmárthí* activities of some sort, such as, outward worship, ceremonies, observances, recitation of *Báńí*, etc., and internal practices for the purification of mind and senses through *Sumiran*, *Dhyán*, *Mudrás* or *Pránáyám*.

939-(2) Many people perform only external practices e. g., traditional ceremonies and observances. These practices produce very little or no effect on their hearts.

Rarely anyone among them, performs them with faith and and full attention. These activities produce some effect on their hearts at the time of performance. But afterwards when they are engaged in worldly affairs this effect is altogether lost.

940-(3) Certain people perform some internal practices for acquiring supernatural powers and gaining some worldly end, for instance, health, wealth, property, betterment of family and kinsmen, etc. Very few do this with a view to securing the pleasure of their *Isht* ( Deity ), attaining to His *Dhám*, having His *Darshan*, saving themselves from suffering, anxieties and worries, etc., etc. These practices cannot be performed without the help and guidance of adept *gurus*. But such *gurus* are rare, and persons having real interest in *Parmáarth* are also rare.

941-(4) As the *Ishts* ( deities ) of all religions and sects are different, the destinations of their adherents are also different. But none of them knows the secrets of the true Supreme Being and His *Dhám* ( Abode ). Even their *Ácháryas* were not aware of the same.

942-(5) The *Siddhánt*s ( destinations ) of all religions are somewhere on the way ; none of them knows where *Dhur Dhám* (Highest Region) is. Therefore, they are very shallow. If one makes any achievement by following the practices of his religion, he invariably drifts in the direction of the world, due to some tendency or weakness. He no longer gives priority to the objective of attaining to his *Isht*. In other words, the desire for honour and respect, and increasing numerical strength, gets the upperhand, which is

apparently done for removing darkness, ignorance and carelessness among people and for general good (*Paropkár*).

943-(6) Had such leaders effected the welfare of their soul and gone beyond the bounds of *Máyá*, the above statement of theirs would have had some meaning. They could have taught others how to minimize or remove their worldly desires and ambitions, and how to engender some love and devotion for the Holy Feet of the Supreme Being. As this is not the case and as they are not imbued with the love of the Supreme Being, all their professions and activities are sham. They cannot really effect the welfare of the soul.

944-(7) If one gives careful and patient thought with open mind to the condition of the leaders and *Ácháryas* of the various religions in this age, it would be observed that they do not know any method or *Abhyás* ( practice ) which could effect purification and generate love for the Holy Feet of the Supreme Being. Nor has such a method or practice been given out or clearly explained in the books they read and teach. For this reason, they and their adherents are blank internally. Outwardly they talk much. But their life and conduct indicate that they do not practise what they teach. Therefore, they are uncertain about their salvation and the attainment of their *Siddhánt Pad* ( goal ).

945-(8) In support of the above conclusion it may be stated that none of these religions gives a clear and detailed description of the *Nij Dhám* ( Original Abode ) of the Supreme Being, of the various stages on the way, and the seat of the spirit in *Pind*. Nor is the method of proceeding on or traversing the Path shown in these

religions. On the other hand, many people, believing the Supreme Being to be present everywhere, consider the idea of going to meet Him and elevating the spirit to His *Dhám* as a mere delusion. They hold the view that there is no particular Abode of His. They say that by assigning a particular Abode to Him, limitation would be imposed on Him.

946-(9) The above view shows that these religions are totally ignorant. They are of a very low order, and are the products of mind and intellect.

947-(10) *Sants*, Who know the secrets of the Supreme Being and are His *Khás Musáhibs* (Special Companions) or *Nij Putras* (Special Sons), say that the Supreme Being is present everywhere through His rays or spirit current. These rays or spirit-currents are carrying on the functions of the entire creation. His *Nij Rúp* (Real Form) and *Nij Dhám* (Real Region) are distinct from the entire creation and are the highest of all. There is absolutely no trace of *Máyá* in His region. All physical bodies in the three *Loks* are made of *Máyá*. The spirit-entities are seated in these bodies and are carrying on their functions.

948-(11) The Supreme Being and His rays are quite distinct from *Máyá*. But when these rays descended in the region of *Máyá*, the latter enveloped them. According as the spirit descended lower and lower, the number of covers increased. As there are gradations in *Máyá*, there came to be the distinction of *Sámánya Chaitanya* (diffused or low spirituality) and *Víshesh Chaitanya* (higher spirituality) in every region or sphere.

949-(12) In support of the above statement it may be stated that although *Chaitanya* (spirit-force) is present

everywhere, it cannot perform the functions of creation etc., without the help of *Vishesh Chaitanya* ( higher spirituality ). For example, the diffused spirituality of this Lok or earth cannot carry on the functions ( of creation ) and growth without the help of the sun, which is the *Vishesh Chaitanya* ( higher spirit-force ) for this region. Similarly, this sun is subservient to *Niranjan*, and is revolving with its satellites round Him. *Niranjan* is revolving round *Pár-Brahm*, and *Pár-Brahm* round *Sat Purush*. *Sat Purush* is subordinate to the Supreme Being *Rádhásoámi Dayál*. All the suns are *Vishesh Chaitanya* ( Higher Spirit-force ) compared to the lower suns. *Rádhásoámi Dayál* is *Mahá Vishesh Chaitanya* ( Highest and the Most Absolute *Chaitanya* ), and is the Supreme Being.

950-(13) How sadly mistaken are those and what great harm are they causing to themselves, who believe that *Chaitanya* ( spirit-force ) is evenly distributed, and that elevating the spirit-entity upwards is, therefore, a delusion ! It is proper for every *Parmárthí* to learn *Abhyás* from the *Sant Sat Guru* and to practise it for elevating his spirit, so that, he may, one day, reach the *Dhám* of the Supreme Being, have His *Darshan* and rest there.

951-(14) The *Sant Sat Guru* states clearly that the *Jiva* ( *Surat* ) is an *Ansh* of the Supreme Being *Rádhásoámi Dayál*. Having descended into this foreign region which is the region of *Máyá*, it has been tied to body, mind, senses, pleasures and objects of the world. Until it leaves this region and reverts to its *Nij Ghar* ( Real Home ), it cannot be happy. For leaving this region, it has to perform the *Abhyás* of *Surat Shabd Yoga*.

952-(15) *Shabd* is the current of *Chaitanya*, life and light. It is the creator and doer of all. Functioning of the entire creation is carried on by it. It is along this current that the *Surat* has descended into *Pind*, and it is again this very current along which it can revert to its Home. Therefore, a religion which does not give out the secrets of *Shabd* and does not teach its practice, is hollow and sham. One may perform any kind of internal practice, but one will never attain to true and perfect *Uddhár* (salvation). Even if there is some elevation of spirit in that practice, the practitioner will stop short somewhere in the region of *Máyá*. He will not be saved from recurrent births and deaths.

953-(16) *Sants*, therefore, very graciously enjoin upon all *jívas* (males or females) who wish to effect the welfare of their soul to adopt the *Saran* of the Holy Feet of *Sants*, receive initiation in *Surat Shabd Yoga* and perform its *Abhyás* (practices). This will save them from transmigration and *Chaurásí*.

954-(17) Such is the efficacy of *Surat Shabd Yoga* that whosoever receives initiation from the *Sant Sat Guru* and performs its *Abhyás* even for a few days only, will be saved from *Chaurásí*. His task will be completed by the grace of *Sant Sat Guru*, i. e., he will get access into *Dhur Dhám* (Highest Region) in four lives. Till then, he will successively be born in a good family, join the *Satsang* of the *Sant Sat Guru* and continue his *Abhyás*. Every succeeding life will be better than the previous one.

955-(18) The Supreme Being *Rádhásóamí Dayál*, when He assumed the form of *Sant Sat Guru*, made the practice of *Shabd* so very easy that everybody, be he a child, young

or old, can easily perform it without having to relinquish home and hearth. But it is difficult, rather impossible, for anybody to perform it correctly and properly without the grace and mercy of *Rádhásoámi Dayál* and *Sant Sat Guru*.

956-(19) The practices of other religions can be performed by undergoing hardship or the exercise of will power. But the *Abhyás* of *Surat Shabd Yoga* of *Rádhásoámi* Faith cannot be performed successfully by anybody without the grace of the *Sant Sat Guru*.

957-(20) By the grace of the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, one can derive full benefit just by putting in a little effort and paying some attention. In other words, the *Sant Sat Guru* will, in His grace, help the *Abhyási* in his practice and grant him success.

958-(21) The *Jíva* is extremely weak. He cannot combat with and move *Mana*, *Máyá*, *Kál* and *Karam* who are obstacles in his *Parmárth*, out of his way. But the *Sant Sat Guru*, in His grace and mercy, can make him accomplish what is necessary, so that he may reach the Highest Region in three or four births. He can also subdue *Mana*, *Máyá* and *Kál*. Therefore, it is proper for sincere *Parmárthis* to seek the *Saran* ( refuge ) of the *Sant Sat Guru* and His *Satsang*, and begin *Abhyás*. Their task will be easily accomplished.

959-(22) The *Márg* ( religion ) of *Sants* is that of love and devotion. In other words, without engendering love for and faith in the Holy Feet of the *Sant Sat Guru* and the true Supreme Being, the *Abhyás* ( practice ) of *Shabd* cannot be performed properly. This love is the gift and blessing of the *Sant Sat Guru*, i. e., it will be engendered by attending His *Satsang* and performing His *Sewá*, and

will, day by day, be enhanced by the performance of *Abhyás*. It will take the *Abhyási* to the Highest Region one day. A loving devotee can easily accomplish anything, howsoever difficult it may be. He would enjoy doing it. He would feel distressed if he is unable to do it.

960-(23) Love is such a great asset and power that it eases all difficulties and enables the devotee to rest with his Beloved. It goes on removing all obstacles. As love is a gift from the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru*, all forces of creation are subordinate to this wonderful grace and force. He who gets this wealth to some extent is very fortunate. He alone should be considered to be dear to the *Sant Sat Guru*. He alone will, one day, attain to true and perfect salvation by His grace.

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## Chapter 63

ALL PERSONS HAVE FAITH IN THE SUPREME BEING, ACCORDING TO THEIR RELIGIONS, AND PERFORM SOME *PARMÁRTHÍ* ACTIVITY. BUT THEIR CONDITION DOES NOT CHANGE, I. E., THE EVIL TENDENCIES OF THEIR MIND ARE NOT ERADICATED, NOR DO THEY ACQUIRE LOVE. BUT THOSE WHO HAVE FAITH IN THE SANT SAT GURU, AND ACCEPT HIS SARAN (PROTECTION), ARE GRADUALLY TRANSFORMED.

THEIR LOVE AND FAITH IN THE HOLY FEET OF THE TRUE SUPREME BEING *RÁDHÁSOAMÍ DAYÁL* ARE ALSO AUGMENTED AND STRENGTHENED. SINCE THIS STATE CANNOT BE ACQUIRED WITHOUT THE SATSANG OF SANT SAT GURU, ONE SHOULD FIRST OF ALL SEEK HIM AND HIS SATSANG, AND THEN COMMENCE ITS *ABHYÁS*, AFTER RECEIVING INITIATION IN *SURAT SHABD YOGA*.

961-(1) All persons, having faith in the various religions prevalent in the world, perform some *Parmárthí* activity in the name of the Supreme Being according to the teachings of their *Ácharyas* (spiritual guides). These activities are mostly outward, but some are also engaged in internal activities of some sort. But, excepting some simple and devoted persons, the condition of none of them

is transformed. In other words, their evil tendencies are not removed, and they are not imbued with *Prem*.

962-(2) The reason for the above state of affairs is that in the case of outward *Parmárthi* activity, although people read and recite *Bachans* and *Bánis* of *Prem* ( love ), their effect lasts for the time being only. They perform no *Abhyás* afterwards as might deepen this love and make it abide in their hearts.

963-(3) As regards those who perform some internal *Abhyás*, they do so mainly for the purification of *Antah-karan* or of some other tendency, in the *Sthúl Desh* ( physical body ). They dissipate the whole of their life in this activity. Neither love for the Holy Feet of the Supreme Father is engendered in their heart, nor is the desire for His *Darshan* created in them.

964-(4) Many religions consider the Supreme Being to be inaccessible and invisible. They hold that there is no particular Abode of His, where one may be required to go. On the other hand, He is everywhere, so that whosoever performs good deeds and sings His praises and glory, will abide in *Bahishta* or *Vaikuntha* where he will enjoy better things of life.

965-(5) *Bahishta* or *Valkuntha* or *Swarga* ( heaven or paradise ), is a higher region. But as it is situated within the limits of *Máyá*, it is subject to dissolution at the time of *Pralaya* or *Mahá-Pralaya*. Then its denizens come again into the cycle of births and deaths.

966-(6) Followers of some of the religions take *Brahm* ( god ) to be present everywhere and think that they themselves are *Brahm*. While the body, mind and senses are the products of *Máyá*, and hence perishable. It is

natural for them to indulge in the world and its pleasures, as this does not affect *Brahm*, who is always free from contamination. *Jívas* have, due to delusion, lost memory of their godly ( *Brahmly* ) form. Therefore, all should study books on *Gyán* and strengthen the belief that they are themselves *Brahm*, and distinct from body, mind, senses and all objects of *Máyá*. By this belief they would attain to *Videh Mukti* ( freedom from physical body ) after their death. For the attainment of this *Mukti*, no other effort is necessary. And because *Brahm* is everywhere, it is not necessary to translate and elevate the spirit entity.

967-(7) But this notion of these people is wrong. For although *Brahm* is present everywhere, he is enveloped in the covers of *Máyá*. Therefore, unless the covers are penetrated by *Yoga Abhyás*, the *Darshan* of *Brahm* is not possible. Hence if they, while alive, do not cut asunder or loosen the bondages of bodies, and obtain the *Darshan* of *Brahm*, they would not have access to *Brahm-Pad* ( the region of *Brahm* ), i. e., union with *Brahm*, after death. According to their *Karams* and desires and nature they would be subjected to the ties and bondages of physical bodies. In other words, they will not attain to *Mukti* ( redemption ).

968-(8) If some rare person succeeds in strengthening the belief that he is *Brahm*, he will merge in the *Chaitanya* ( spirituality ) of *Manákásh* ( mind sky ) and enjoy happiness for some time. Thereafter he will again assume physical body, and come into the cycle of births and deaths as before.

969-(9) Some persons stick to incarnations, prophets, *Auliyás* ( apostles ), etc. They firmly believe that if they

perform some outward *Parmārthī* activity as ordained by them, or perform internally *Sumiran* and *Dhyán* of their *Isht* ( even though it may be haphazard ), they would be saved by their *Ishts*, at the time of death, who would assign them a region of happiness. And in case, they are born again, they would take birth in a high family, and get riches and happiness.

970-(10) It is very difficult to entertain and maintain such a belief without performing internal *Abhyás*. But if a rare *Jīva* succeeds in doing so, he may, after his death, abide for some time in a region of happiness within the third grand division of *Sants*. Or he may get a better life in this very world. This is however possible if he performs good and meritorious deeds with full confidence in the incarnation or *Mahátmá* or prophet. But freedom from recurrent births and deaths, and pains and pleasures, cannot be had by the performance of such acts, nor can everlasting happiness be obtained thereby.

971-(11) Similarly, if anybody succeeds in performing correctly the *Abhyás* ( practices ) of *Prán Yoga* or *Mudrás* ( which are extremely difficult and risky ), he will enjoy some internal bliss in this life. At the time of death, his spirit will be withdrawn to *Parmátmá-Pad* or to the region of *Brahm*, and will enjoy the bliss thereof for a time, or it will merge in *Brahm* and lose consciousness. But at the time of *Pralaya* ( dissolution ) or *Mahá-Pralaya* ( great dissolution ), it will again be born in some region or *Lok*, assuming physical bodies. In other words, true *Mukti* ( redemption ) will not be attained.

972-(12) Common people belonging to all religions, who are engrossed in eating, drinking, joys and pleasures,

will have to reap the fruits of their deeds. According to the acts performed by them, they will again and again assume physical bodies and undergo pains and pleasures.

973-(13) True and perfect salvation of the soul can never be attained without the grace of *Sant Sat Guru*. It is, therefore, proper and necessary for all who desire the welfare of their soul, to search for the *Sant Sat Guru* and join His *Satsang*. They should get their doubts and misgivings removed by attending *Satsang*. Understanding the secrets and glory of the true Supreme Being, they should strengthen their faith in His Holy Feet. They should perform, with love and yearning, the *Abhyás* taught by the *Sant Sat Guru*. The work of their salvation will then be commenced.

974-(14) Such is the efficacy of the *Satsang* of a *Sant* that if a *Jíva* comes to His Holy Feet with fervour, He will, by His words, deliver him from the world and its pleasure. He will explain the majesty and glory of the Supreme Father *Rádhásoámi Dayál* and His *Dhám*, and thus enhance his love and keenness for *Darshan*. He will initiate him in *Surat Shabd Yoga* and give out the secrets of the intervening stages on the Path. He will, by and by, concentrate and withdraw his mind and spirit, from the region of eyes, the seat of the spirit, towards higher regions, namely, the *Nij Dhám* (Original Abode). He will grant him some bliss and joy and augment his fervour and keenness.

975-(15) By this method, the condition of a sincere and loving *Abhyási* will be transformed gradually, i. e., the impurities and evil tendencies of the mind will be reduced. The keenness for the *Darshan* of the Supreme Being and

love for His Holy Feet will be enhanced. Faith in the efficacy of the *Abhyás* of *Surat Shabd Yoga* will be developed. The mind will be gradually detached from the world, its pleasures and paraphernalia.

976-(16) No activity, whether mundane or spiritual, can be performed properly without attachment and eagerness. It is mutual love and affection that bring men together. Hence, when love is generated in the Holy Feet of the Supreme Being, and fervent desire is cherished for His *Darshan*, the sincere devotee would, by the grace of the *Sant Sat Guru*, surely reach *Nij Dhám* and get the *Darshan* of *Rádhásoámi Dayál* one day. He alone will be able to perform *Abhyás* easily, correctly and properly. His Path will gradually be traversed. This is true *Mukti* ( redemption ) and perfect *Uddhár* ( salvation ).

977-(17) This state ( of transformation and purification ), as described in paragraph ( 15 ) supra, will be attained to some extent in the present life of the devotee. On experiencing the grace of the Supreme Being within himself, his love and faith will be strengthened. This will give rise to true fear of and love for the Supreme Being. Then evil acts will seldom or never be performed. His behaviour and conduct will be in accord with those of the devotees and lovers of the Supreme Being. He will be fully convinced that by following these *Parmárthí* pursuits, he would be detached from the body and the world, and crossing over the regions of *Máyá*, he would get admittance into *Dhur Ghar* ( Highest Abode ). This is the *Bhaṇḍár* ( Source ) of supreme love and happiness, where he would get the *Darshan* of his Creator and Lord and rest in His Holy Feet.

978-(18) In all religions, the Supreme Being has been described as *Arúp* ( formless ), and, therefore, no *Dhyán* ( contemplation ) of His Form can be performed. Taking Him to be *Ákash-vat* ( like the sky ) and all-pervading, His *Dhyán* is performed haphazardly. Hence even if mind and senses are somewhat withdrawn inwards, the elevation of spirit and mind cannot be effected. The condition of the practitioner is not transformed as it should be. If some detachment is secured, there is no guarantee that it will endure, nor will the spirit-entity, after death, go beyond the third grand division of *Sants*, which is the region of *Malín* ( impure ) *Máyá*.

979-(19) In *Sant Mat* too, the Supreme Being has been spoken of as *Arúp* ( Formless ). He manifested Himself in the form of *Shabd*. He is present everywhere by this form. The *Ádí Dhár* ( Prime Current ) of *Shabd*, which emanated from the Feet of the Supreme Being created region after region during its descent. The secrets and details of that *Ádí Dhun* and *Dhár* ( Prime Sound and Current ) with the stages, have been explained by *Sants*. To listen to that sound intently and to elevate the spirit along with it towards the region from where it is coming, is called the *Abhyás* ( practice ) of *Surat Shabd*. By this method, the *Dhyán* ( contemplation ) of the *Arúp* ( Formless ) can be performed correctly ; for, *Shabd* is *Arúp* ( Formless ). Union with *Shabd* is attained in higher regions, and gradually the spirit reaches the Highest Region whence the *Ádí Shabd* ( Prime Sound ) originated. There is no other method for escaping from the region of *Máyá*, and attaining to the highest region. Therefore, a religion, in which the secrets and details of *Shabds* of various stages and regions are not given out, is hollow and sham. Perfect

and true salvation cannot be attained by following that religion.

980-(20) It is again stated emphatically that he who desires the welfare of his soul, should accept the *Saran* of *Sant* and join His *Satsang*. Receiving initiation in *Surat Shabd Yoga*, he should commence *Abhyás* as much as possible. Gradually his task will be completed. By no other method is it possible to extricate the soul from the region of *Máyá* and to take it to the Highest Region.

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## Chapter 64

MANY PERSONS PERFORM VARIOUS ACTS AND ALSO  
APPLY THEIR BODY AND MIND AND WEALTH  
FOR THE ATTAINMENT OF *MUKTI* (REDEMPTION).  
BUT THEY FAIL TO SECURE TRUE *MUKTI*.  
ON THE OTHER HAND, HE WHO ACTS  
ACCORDING TO THE TEACHINGS OF  
SANTS, CAN FEEL SATISFIED AFTER  
SOME TIME, THAT HIS *MUKTI* IS  
BEING WORKED OUT. HE WILL  
ENJOY GREATER BLISS  
INTERNALLY DAY BY DAY.

981-(1) Innumerable religions are prevalent in this world. Every religion has prescribed some practice for attaining *Mukti* (redemption). But *Mukti* has not been explained clearly. Nor by following these practices can one be sure in this life of securing *Mukti*.

982-(2) Hence, according to *Sants*, these practices are not correct. In most cases, self seekers and professionals have practised deception on the people.

983-(3) He who is interested in his true salvation, should first of all find out where the *Mukti Pad* is. In other words, he should determine the location of that region, where he would become free from all kinds of bondages of the world and the body, and attain to everlasting bliss. He should also find out the details of the Path leading thereto and the method by which he should proceed.

984-(4) This secret has not been disclosed in any of these religions. They only state that *Mukti* is attained on reaching *Swarg* ( the first heaven of the *Hindus* ) or *Vaikuntha* ( paradise of *Vishnu* ) or *Bahishta* ( paradise of *Mohammedans* ) or the *Lok* of *Parmeshwar* ( the region of god ). But they are silent about the location or whereabouts of that region and the Path and the method that should be followed for attaining it.

985-(5) The *Yoga Shástra* of course speaks of seven stages, viz., the six *Chakras* ( ganglions or centres ) in the human body and above them *Sahas-dal-kanwál*, the seventh. The practice which has been prescribed by it, consists in controlling and elevating the *Prán* ( breath ). But this is very difficult and risky. It cannot be performed by the householders at all. Even ascetics find it difficult. Therefore, this Path of attaining *Mukti* even upto *Sahas-dal-kanwal* is practically closed altogether.

986-(6) As regards other practices such as *Mudrás*, etc., the method of proceeding and elevating the spirit has not been given out clearly. However as these practices of *Mudrás* are performed at higher centres in the body, the practitioner gets some pleasure in their performance. After death, he also secures abode in some region of happiness in the third ( lowest ) grand division of *Sants*. But true *Mukti* ( redemption ) remains out of reach.

987-(7) The religions, in which only outward *Sádhans* ( practices ) are prevalent, are far removed from *Mukti*. They even do not possess the knowledge of *Mukti Pad* or, for the matter of that, of any higher region, or of the method of proceeding on the Path. Hence the adherents of these faiths remain subject to births and deaths. They

suffer the consequences of their actions, in the form of pleasures or pains.

988-(8) According to *Sants*, the true *Mukti Pad* is that which is absolutely free from any trace of *Máyá*, where there is everlasting bliss and happiness, and there is no pain and suffering and birth and death. That region is the highest of all, and is the *Nirmal Chaitanya Desh* ( the purely spiritual division ), the *Dhám* ( Abode ) of the Supreme Being, and the *Bhandár* ( Reservoir ) of supreme bliss and happiness. True and perfect *Uddhár* ( salvation ) and true *Mukti* ( redemption ) can be attained on getting access to that Region.

989-(9) This *Dhám* ( Region ) is beyond *Pinḍ* and *Brahmánḍ*. The Path that leads thereto lies within, and starts from the plane of eyes. *Sants* alone know how to proceed on this journey. No *Áchárya* of any other religion knew the secrets of this Region and the Path leading thereto.

990-(10) *Shabd* is the manifestation of the Supreme Being. Its current has, during its descent, created spheres at various stages. It has ultimately taken location in *Pinḍ*, at the plane of eyes. Therefore, the spirit entity can revert and proceed on the homeward journey along this very current. There is no other Path or current in the entire creation, which may be in direct communion with the *Dhur Pad* ( Highest Region ). All other currents originate and terminate within the regions of *Máyá*. Whosoever proceeds along other currents, such as *Prán* ( breath ) and sight, will remain within the limits of *Máyá*. He will come, sooner or later, into the cycle of births and deaths.

991-(11) The Supreme Being is all *Shabd* ( sound ), *Prem* ( love ) and *Ánand* ( bliss ). *Jíva* who is His *Ansh*, is also *Shabd* and *Prem* in form. The current of spirit is linked to *Daswán Dwár*, thence to *Sat Lok* and *Rádhásoámi Pad*. Therefore, one who proceeds internally along the current of *Shabd*, with love, and according to the teachings of the *Sant*, and under His protection, will, one day, certainly reach and abide in *Dhur Pad* ( Highest Region ), i. e., the *Nirmal Chaitanya Desh* ( purely spiritual division ). This is the *Bhaṇḍár* ( fountain-head ) of *Shabd*, *Prem* and *Ánand*.

992-(12) He who performs *Shabd Abhyás*, without proper initiation into the secrets of the Path and the stages thereon, or by learning it from books or unauthorized quarters, will never make any progress. By hearing the sound, his mind may become steady and may also get some pleasure, but because of his inability to discriminate between *Kál Shabd* and *Dayál Shabd*, he will remain stuck to the region of *Máyá*. He will not attain to true *Mukti Pad* ( region of redemption ).

993-(13) Hence, he who desires to practice *Shabd Abhyás*, should join the *Satsang* of *Sant*, receive initiation from Him, and begin its internal practice. By this, his love for and faith in the Holy Feet of *Rádhásoámi Dayál* and *Sant Sat Guru* will increase. He will realize that his *Mukti* ( redemption ) is being worked out. In other words, bondages with the body and the world will get loosened and minimized, attachment to pleasures will be reduced and eagerness and longing for *Darshan* will be enhanced.

994-(14) The goals of many religions are confined to and terminate at some stage or the other in the third

( lowest ) grand division of creation. The final stage of *Yogeshwars* is in *Brahmánḍ*, the second grand division of creation. No one, except *Sants*, reached the first grand division of creation, viz., the *Nirmal Chaitanya Desh* (purely spiritual division) which is beyond the limits of *Máyá*. As in the regions of *Máyá*, the bondages of the pyhysical bodies, whether coarse or subtle, and the cycle of pains and pleasures and births and deaths continue for ever, no one who followed these religions attained to true salvation.

995-(15) The mind and spirit of a practitioner of *Surat Shabd Yoga* will gradually ascend upwards. As he gets separated from *Pinḍ Desh*, the pain and pleasure of this world will affect him less and less. His inclination towards the body, mind and senses and pleasures will also be lessened. These are the indications that *Mukti* (redemption) is being worked out. Perseverance in this *Abhyás* in this manner, will, one day, release his *Surat* completely from the body and mind. By the grace of *Sant Sat Guru*, it will enter the Region of *Sat Purush Rádhásoámí Dayál*. Cutting asunder the meshes of *Kál* and *Máyá*, it will attain to bliss and happiness in the Holy Feet of its true Parent in *Dayál Desh*.

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## Chapter 65

PEOPLE PLAY ON VARIOUS KINDS OF MUSICAL  
 INSTRUMENTS AND ALSO SING TO THEIR TUNE.  
 THE SOUND OF EVERY INSTRUMENT IS  
 ENCHANTING AND SWEET. WHEN VARIOUS  
 INSTRUMENTS ARE TUNED IN HARMONY  
 AND THERE IS MUSIC IN CHORUS,  
 RAPTUROUS BLISS IS EXPERIENCED.  
 BUT HOW CAN THE BLISS OF  
 INTERNAL ( HEAVENLY ) MELODY  
 BE DESCRIBED IN WORDS ! THE  
 MIND AND SPIRIT WILL BOTH  
 BE ABSORBED IN IT AND  
 RISE UPWARDS. THEY  
 WILL, ONE DAY, REACH  
 THE BHĀṆḌĀR  
 ( RESERVOIR ) OF  
 SUPREME BLISS  
 AND ECSTASY.

996-(1) People enjoy various kinds of musical instruments. The note emanating from every instrument is enchanting and sweet in its own way ; and those who hear are pleased.

997-(2) When several instruments are tuned in harmony and played upon in chorus, the music is highly sweet and melodious. One is irresistibly attracted to it.

998-(3) Not only man, but even animals are enamoured of sweet and melodious music. When an instrument or

several instruments are played in harmony, they get intoxicated and quiescent.

999-(4) This shows that the mind and spirit have natural affinity and love for sound. They are absorbed in melodious and sweet note and are withdrawn internally. Anxieties, worries and other thoughts disappear at that time.

1000-(5) When instrumental music is accompanied by harmonious vocal music and some *Shabds* or hymns of love, admonition or internal secrets, are sung, a state of intense ecstasy is produced. Hearers are enraptured. On hearing the sound from a distance, people go there to enjoy it. This shows that sweet and melodious music has attraction and draws people towards itself. Men, women, children, and even animals are influenced by it.

1001-(6) The reason for this attraction and attachment is that *Surat* ( spirit ) is itself *Dhun* or sound. It has emanated from *Shabd* and is always with the current of *Shabd* or *Chaitanya*. Therefore, whenever and wherever a melodious sound is heard it is at once attracted towards it. However urgent work a man may have, he postpones it and hears music for some time and is pleased with it.

1002-(7) All the musical instruments, in the world, were made by the practitioners of the internal *Abhyás*, like *Yogís* and *Yogeshwars*, in imitation of the heavenly sounds they heard in their *Abhyás*. It can therefore be imagined how greatly melodious and sweet would be the real sounds, viz., the spiritual sounds, which emanate from the current of spirit. How great ecstasy and absorption would they create in the mind and spirit !

1003-(8) *Sants* are the special sons or companions of the Supreme Being, and are conversant with the secrets

of the entire creation. They have sung the praises and glory of *Shabd*. *Shabd* is the sound of the spirit. It is resounding in higher regions, in the brain, within everybody. In association with the mind and senses, the *Jíva* has forgotten his *Nij Desh* ( Original Region ) and *Nij Swarúp* ( Real Form ). Having got entangled in the pleasures and objects of this world, he is wedded to *Máyá*. Sants wish that instead of the external sounds, the *Jíva* should be made to hear the sweet and melodious sounds within himself. With the help of these sounds, he should raise his spirit upward, towards the *Nij Ghar* ( Real Home ) whence those sounds are coming. He should gradually detach his mind from this side, and apply it to the Holy Feet of the true Supreme Being *Rádhásoámí Dayál*, the source and fountain-head of *Prem* ( love ) and *Ánand* ( bliss ). By engendering love and affection for His Holy Feet, he should be enabled to reach and to abide in the highest region, the goal of all. This would save him from the pain and suffering of *Kál* and *Máyá* and from recurrent births and deaths, and secure for him everlasting bliss and happiness.

1004-(9) People of the world are totally ignorant of the importance of *Shabd*. Although *Ácháryas* of various religions have spoken highly of *Shabd* in their compositions and writings, they have not given out its secrets and the practices for elevating the spirit entity by listening to it internally. Therefore, the importance and glory of *Shabd* was not known. Nobody dared to listen to *Shabd* within, nor did anyone find a person, adept in the practice of *Shabd*, who could impart instructions for listening to it and thereby translating and elevating the spirit entity.

1005-(10) Hence, all persons to whatever religion they might belong, were engaged in some sort of outward



worship, recitations or other *Parmáarthí* activities which may be termed as *Shubha Karams* ( meritorious deeds ). None of them came to know of the right method of attaining true and perfect *Mukti* ( redemption ) by practising *Shabd Abhyás*.

1006-(11) Even the outward activities are associated with *Shabd*. Holy scriptures of various religions are sung to the accompaniment of vocal and instrumental music, so that people may be attracted to *Parmáarth*.

1007-(12) As *Shabd* is the *Bhandár* ( source ) of bliss and happiness, music has been given a place even in the worldly activities, such as, social gatherings, parties, feasts, courts and the army. The object is that, besides bliss and happiness, the mind and spirit should also receive impetus to accomplish different undertakings and to engage in fighting.

1008-(13) In the same way, the mind and spirit get strength for rising towards higher regions, by listening to *Shabd* ( sound ) internally. But this practice of *Shabd Abhyás* cannot be correctly and properly performed without receiving initiation in the secrets of the Path and of the *Shabds* of the various intervening stages and without the help of perfect *Guru*.

1009-(14) The *Surat* ( spirit ), having descended from the *Dhám* of the Supreme Being *Rádhásoómi* to lower regions, has got engrossed and stuck up in the body and the objects of *Máyá*, and has been enveloped in the covers of *Malín* ( impure ) *Máyá*. Hence so long as it does not relinquish this region and ascend upwards to *Nirmal Chaitanya Desh* ( purely spiritual division ), evil tendencies cannot be eradicated, and purification cannot be attained.

It will not be fit to enter into the *Dhám* of the Supreme Being, its true Parent. If it remains confined to lower regions, viz., the regions of *Máyá*, it will again and again assume physical bodies and undergo consequent pains and pleasures. It will not be free from the cycle of births and deaths.

1010-(15) It, therefore, behoves all, be they males or females, to work in this very life, for proceeding towards the Real Home. The practice for this is the *Surat Shabd Abhyás*, excepting which there is no other method of translating and elevating the spirit entity.

1011-(16) It is, therefore, proper for all to find out the perfect *Guru* ( who would certainly be conversant with the secrets of *Shabd* ) and to receive from Him initiation in the secrets of the Path and the method of elevating the mind and spirit along the current of *Shabd*. If the perfect *Guru* be not met with, they should receive initiation from His loving and devoted disciples. They should then begin performing *Abhyás*, in seclusion, with love and faith. This will result in the gradual elevation of mind and spirit, and bliss and joy in *Abhyás*. If keenness, fervour and love go on increasing, the *Sant Sat Guru* will, one day, grant His *Darshan* and enrich the devotee with His *Dayá* and *Mehar* ( 'grace and mercy' ), and by and by take him to the Highest Home and accomplish his task.

1012-(17) This alone is true *Parmárth*. All other activities, internal as well as external, will not result in the attainment of true *Parmárth*. In other words, they will not confer true *Uddhár* and *Mukti*.

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